② THE
MADRAS CHRISTIAN COLLEGE
MAGAZINE.

MARCH, 1886.

THE QUIETNESS AND CONFIDENCE OF THE CHURCH OF CHRIST.

To every one who is learning anything of Christ it ought to be a familiar thought that this world is not his rest. It is not a place of rest to the individual, and it is not a place of rest to the Church at large. To both it is primarily a place of training. Both must expect to meet with the difficulties and trials that are incident to all training. Such difficulties and trials necessarily and always become more severe as the training advances. That the Church in the progress of her training has arrived in our age at a point where trial and difficulty is already severe and likely to become severer, is admitted by her friends and boastfully repeated by her enemies. On all sides new difficulties have arisen. Men's thoughts on many subjects are changing with a rapidity which has been paralleled in but few epochs of the world's history; and the new thoughts are often such as it is hard to reconcile with the old belief of christians. Patient acquiescence in traditional beliefs is an attitude of mind scarcely possible in our day for men who subject themselves to the stream of the tendencies of their generation. And on all sides therefore men who do not think for themselves but yield to the ordinary current, are visibly inclined to break away from the influence of the Christian Church.

Such difficulties and trials are naturally felt most keenly in a country like India, where the Church has never had such authority over the minds of all men as it has quietly possessed in some form or other for so many centuries in Europe, and where those who have yielded unthinkingly to her influence in their native land are placed in circumstances which make against rather than for their early habits and traditional beliefs. There is nothing surprising, and there ought to be nothing alarming, in the fact that in all the world, and especially in India, the Church is finding it more difficult than heretofore to assert and maintain her position as the guide of men's thoughts and lives. It is only the trial and difficulty which accompanies her entrance upon a new and higher stage of training. It is only the difficulty which students feel when they take up a new subject of study after their promotion into a higher class. If the difficulty be faced in an earnest spirit it will become the means ere long of greater knowledge and of an increase of that power which knowledge gives.

Still, there is always danger lest the student be discouraged and draw back when the course of his training has brought him in front of new difficulties; and there is the same kind of danger lest the Church should be discouraged and greatly weakened by the circumstances to which she has now been providentially led on. It is therefore wise to call to mind how she has been comforted and enabled to hold on her God-appointed way when met by similar difficulties at earlier stages of her training. The student who is tempted to draw back when difficulties meet him in the higher stages of his course, may often brace himself for the effort required to overcome them by calling to mind how in his days of early childhood he mastered difficulties which have long ceased to be difficulties to him. The Jewish Church was the Christian Church in its days of childhood. The thoughts by which the Jewish Church was enabled to overcome its difficulties are similar to those which the Christian Church must have if it is to overcome the difficulties incident to its higher stage of training. Now there is a perfect repertory of such thoughts in the Book of Psalms; and I wish to speak of one of them. It is a thought that well deserves the careful meditation of those who may sometimes be discouraged by the difficulties which the Church of Christ is called to encounter in our day, and particularly in such lands as India. The thought is thus expressed: "There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."

The words lie at the very heart of one of the most striking of all the Psalms.* In all the troublous times of the Church's troubled story this Psalm has rightly been a favourite; and Luther, whose famous hymn is based upon it, has done much to make it even dearer and more familiar to the recent centuries than it was in earlier ages. The Psalm well deserves the place it has thus had to fill in the training and the guidance of the Church. There is no stronger, simpler, more direct expression of utter confidence in God to be found among the records of the past. Plainly it was the heartfelt utterance of some one who had seen in joyful personal experience that "the Lord of Hosts was with him and that the God of Jacob was his refuge." It bears all the marks of being suddenly called forth by a deeply felt and wonderful deliverence. There is no certain indication, however, of what the particular deliverance was. Such indications as there are seem to point to the destruction of the army of Sennacherib, the last, in some respects the greatest, of the deliverances that were wrought for the Jewish people in their long struggle for independent national existence. At any rate it was at some such crisis of their history, that these words burst forth from a heart on which a spirit from above was breathing. There had been trouble, and there had been fear. The very "pillars of the earth had trembled." "The heathen had raged." The ruin of all that God had wrought, of all that God's people cared for, appeared to be inevitable. Hope of deliverance there was none in man. The enemy was on the very point of wiping out all trace for ever of all that was good and true, of all that was fraught with hope, in the heritage of the family of Jacob. At that hour of terror and despair, the Lord had but "uttered his voice and the earth had melted." "The bow was broken, the spear cut in sunder, the chariot burned in fire." Complete deliverance came. "Wars ceased unto the end of the earth." It was proved once more, it was brought home as a personal thing to the hearts of all whose hearts could feel anything, that the living God is a sufficient refuge, a perfect strength, a very present help in trouble.

Words lying at the heart of the poem evoked from some earnest, devout, and gifted man by an occasion such as this, deserve more than ordinary attention. Let us look at them with care. "There is a river the streams whereof shall make glad the city of God." The words contain a figure suggested by what has been said in

---

* Psalm xlvi.

the opening of the poem. In describing the tumult and the danger by which the people of Jehovah were so nearly brought to ruin, the poet has spoken of the mountains, the very pillars, the foundation and the framework of the earth, being "carried into the midst of the sea." He has spoken of the waters of the sea roaring and being troubled and shaking all the world. In contrast to that raging sea the image of a river rises to his mind. If we would fully apprehend the image, we must think of the aspects of the sea on which it was natural for a poet of Israel to dwell. Like all the works of God, the sea has its various aspects as it serves innumerable ends. Some of these come more naturally than others to the minds of men of different lands and different descent. To Europeans of the present century, whose thoughts are so largely moulded by the vast development of modern trade, it may come most natural to regard the sea as the highway of the nations,—as that which above all else "knits land to land and marries soil to soil." Or, if we are prone to think along lines that modern science has laid open, the sea may present itself to us as the mighty mother of the aboriginal forms of life, as the grand storehouse of the energy and fertility that clothe the habitation of man with all its living beauty. Such thoughts are based on truth; and in certain circumstances it is of course legitimate and appropriate to think in such ways about the sea. But not under aspects like these would it ever present itself to an Israelite of the olden time. To him it was the pathless and melancholy main, a blank upon creation's face, the very type of desolation, of solitude, of terror. Nor is it hard for us to appreciate in some measure that aspect of it now. Does all the material creation contain so fit an emblem of might that cannot be resisted and ferocity that never can be tamed? Now it was ideas such as these, and such ideas only, that the sea suggested to the Israelites:—ideas of power, of desolation, of implacable hostility and cruelty. It was the fittest emblem accordingly to them of deadly enemies leagued for their destruction. Furious, resistless, bearing no moral life or hope, deaf to all reasoning and entreaty like the dead devouring sea, these enemies came against them. Where was there any hope or any help in so dreadful an extremity as this? "There is a river, the streams whereof shall make glad the city of God." There is *a river*: that is the dress in which the divine grace that he relied on set itself forth to the mind of the Psalmist. To all men, to an Israelite beyond most men, a river conveys ideas of peace, of fertility, of quiet security.

Especially so with a river that "has streams":—for the use of the plural is intended to imply that it is plentiful and perennial—no mere winter torrent, but a river that flows throughout the year, clothing its banks with unfailing verdure. Such a river was in Palestine the very type of blessing. The herbage, the fruits, the shade around it, can be enjoyed nowhere else in such a land as it is; and the city that has such a river near it is assuredly a city that is "glad." The sea is of water and so also is the river; but the salt water that no man can make use of is as forcible a contrast to that in which beast and man delightedly slake their thirst as the barren plain of ocean is to the gentle slopes where the birds are singing in the branches and the corn is bending to the breeze.

But though these points of contrast are implied, it is not on them that the Psalmist's thoughts are chiefly turned. Plainly it is the roaring of the troubled and the swelling sea that he wishes to oppose to the gentle murmuring flow of the placid river. As far as mere appearance goes, all power is on the side of the sea. It roars and foams and shakes the very mountains. No one can possibly neglect it. No one can be deaf to its voice. No one can help being awe-struck in its presence. The river goes quietly on its way. Here and there it may have rapids; but, taking it as a whole, whatever it does is done noiselessly. It requires attention, thought and insight if one is to be aware that a river is doing anything worth speaking of at all. Yet that raging and resistless sea is dead and unproductive. It is really a weak thing. At the utmost it can do nothing but destroy. The river, as it glides on without commotion, bears life and health and joy and beauty wherever it directs its noiseless course. So is it, says the Psalmist, with the work that God does, yea even with the greatest deliverances that he effects upon the earth. God works effectually, works marvellously, works out all that he intends and all that his people need, but He habitually works *quietly*. The enemies of the truth, the powers that threaten to bring all that is good and pure to final ruin:—their mode of work is different. They work with clamour and with uproar. They are the noisy sea, but it "is a river" that makes glad the city of God.

It was a fruitful thought that was thus suggested to the poet whose words are before us. It is a thought too that in other forms, and under many a diverse image, recurs continually from the beginning of the Bible to its close. And it is a thought that, whether

under this or some kindred dress, it is essential for those who work for God to have constantly present to their minds if they are to fill the place intended for them in the economy of God's earthly kingdom. For God's work can be done really only on God's principles; and the idea conveyed so beautifully in this poem is emphatically one of these. It is with the quietness of the river that God makes glad the Holy Place of his own tabernacles.

It was so even in that earlier time when it was necessary that terrible things should sometimes be done externally. For instance the very case to which I have said that this psalm most probably refers. The Assyrian invasion was conducted with all the pomp and clamour with which kings go forth to war. For years it had been preparing. At last it came. And when it came there was the universal terror and the widespread flight. There was the bloody devastation; the sieges and slaughters, unrecorded but terrible beyond our power to realize; the breaking up of all society; confusion and dismay that could have no fitting symbol but the mighty sea when its waters roar and are troubled. Thus with the pomp, with the rush and roar as of many waters, the Assyrian burst upon his prey. But it was with no loud counter-demonstration that Jehovah succoured those who were on the point of perishing. Quietly did destruction to the foe and salvation to his people come. The few quiet words that tell the tale are the fitting dress of that forth-putting of divine might. "The messenger went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand, and when men rose early in the morning behold they were all dead corpses." Truly was it found then that

"The might of the Gentile unsmote by the sword,
Had melted *like snow* in the glance of the Lord."

It was with no pomp of outward circumstance, no loud commotion, no "earthquake voice of victory"—it was silently even in those days of wonders—that this greatest of wonders was wrought. It was a river that had made glad the city of God.

Much more may we expect the same principle to be exemplified in the history of the Christian Church. It was exemplified most clearly of all by the Redeemer when he set up the Church. He did not strive or cry or cause his voice to be heard in the streets. The world was busied with all things else when he appeared. What did it care about that quiet teacher in remote degraded Palestine? There were emperors, there were conquests, there were governments and taxes, there was trade and money making. These filled

all the world's thoughts. These were in men's esteem the all-important things. Only in what came with clamour and with pomp would they recognize any grandeur. Nay, it was because he would not come in this way, because he would be the quiet river and not the swelling sea, that the Saviour was rejected by those to whom he came. Yet emperors and governors and wealth and conquests have passed away and are forgotten. He who taught in obscurity, who was crucified in weakness, is enthroned in countless hearts in every quarter of the world to-day. His influence has flowed down through all the ages making glad the city of God upon this earth. In the Church which is His body and in every individual member of it, the same principle is ever to be exemplified now and till the end of time. Look at it as a matter of inner life. It is not in the great things that a man does—not in the violent agitations that he feels—that growth and progress and the realization of God's ideal for him lie. It is in the quiet flow of thought, the deepening of heavenly feeling unnoticed by the world and almost unnoticed by himself. It is not the sea—it is a river—that makes glad the holy place of God when His tabernacle has been erected in a human heart. Not indeed that there must be no agitation and no disturbance in the typical development of moral and spiritual life. To think so would be an error as hurtful on the one hand as the placing all value upon loud demonstration would be upon the other. The river has its rapids where there is disturbance always, and sometimes it has its floods when danger and commotion spread wide along its banks. It may have even the thunder of the cataract, which scarcely the sea when its waves are roaring can transcend. But not by such things is the river to be judged. These are but its accidents. It is the steady flow of its quiet perennial streams that gives it its character and bestows all value on it.

Look at the matter again as a question of the life of the Church at large. In all ages in a measure, and in our age in a measure that is very great, it is important to keep in view that the works and deliverances of God are quietly wrought, and that the true life of His Church is quietly lived. On all sides the Church is surrounded by the tumult of enemies far too strong for her. The cry is heard everywhere that Christianity has run its course and is about to disappear. The world's opinion and the forces that bear dominion in the world, are breaking off from the Church's guidance in a way they have not done for many a century gone bye. Wherever we look, in this country or in that, the spectacle that the mere eye beholds is

everywhere the same :—the loosening of old ties, the downfall of old reverence, the passing away of old opinion. Does not every day bring evidence that there is a time of tumult and of trial hanging close above us? To how few of those round about us—yes to how few earnest christians in their inmost heart,—does the Church's work and her growth in truth and likeness to her Lord seem the one important thing that the world and its history contain? Yet not to give it that position is virtually to concede that the Saviour is but a fancy and revelation a delusion. And within the Church, even where the Church is best and strongest, do we not see that men have learnt to judge by the standards of the world alone? Only work that is done with clamour and with shouting—only something that tells upon a platform or figures well in a report—is talked of or appreciated. The praise of men is preferred to the search for truth. Expediency is put in the place of rectitude. Enemies are violent in attack without and their worst principles of action are made the rules of life within. No wonder that the case of the Church and of Christianity seems to many quite as hopeless as that of Hezekiah and his kingdom seemed when the Assyrian "shook his hand against the mount of the daughter of Zion, the hill of Jerusalem." Certainly the time is close at hand, if it has not already come, when it will be impossible to maintain faith without a firm and steady grasp upon the truth that the Kingdom of God cometh not with observation—that it is a river whose streams make glad the holy place of the Tabernacles of the Most High.

This is the thought that nerved men of old for the duties of their time. When once they learnt that the very nature of God's work for this world is that it goes on quietly, they were not greatly moved though all things for a time appeared to be against them. Empires might arm themselves against the chosen race, enemies might rage, the populace might clamour, the world at large might declare loudly that now the cause of Jehovah had perished utterly; and in reply to all this violence the chosen few who had to work for the blessing of all mankind might have no power to make any effective counter-demonstration. But in the knowledge that God was with them they went on quietly with the work appointed for them; and in due time it appeared always that shouting and boasting and violence were the weak things, and steady loving patience the thing that triumphed in the end. It appeared always that the way of the world was like that of the raging sea which with all its apparently resistless strength produces nothing, while

the way of God is like the river which as it flows quietly along its appointed channel brings life and fertility and joy along with it, and at last makes even "the desert to rejoice and blossom as the rose." To lay this same truth to heart is perhaps the thing that the Christian Church most requires in her circumstances in India to day. The greatest danger of the Church in our day, and particularly in India, is lest she forget that according to the whole plan of God for men she is not meant to be successful in the way in which men reckon success; and lest therefore when the world and the men of the world turn against her or neglect and despise her, she come to act on other principles than those of Christ and thus part company with God. If that great danger be avoided —if she remember that in all she does the object is to do good to men as quietly as the river fertilizes the soil it flows through, then when the ignorant, the shallow minded and the thoughtless are talking most glibly of her failure, she will go on teaching men by her quiet example what are the true aims and principles of life, thus leavening the mass till all is leavened, and being most successful when her success is least apparent.

The Church of Christ has her work to do whether men at large praise her, or frown on her, or altogether neglect her. To the doing of her proper work such point are really immaterial. Her one work is to promote whatever is good and God-like, in every way for which she has opportunity and thus to aim at nothing but the real good of men. In all her diverse fields of action here, in her congregations, in her heralding of the divine message, in her care for the bodies of men, in her colleges and schools, she has to manifest the might of divine love and to present in the midst of common life the saving moral power of that reconciliation between Heaven and Earth which has called her into being. Now this is work which in its very nature must, upon the whole, be done quietly. The clamour of the conflict, the shoutings that celebrate success, the praise of men, are not for the Church of Christ. These things, if at any time she has them, make against rather than for the work she has to do. They are the portion of her adversaries. For her work is not meant to be for her own good in any way but simply for the good of all mankind. At the very moment when these adversaries are boasting against her most, at the very moment when disappointment and failure in the world's judgment is her lot, at the

very moment when to all appearance she is at the point of ruin, her proper work may be going on with greatest lasting benefit. Nay the very failure of this plan or of that for doing good to men—failure not only apparent but so real that the shoutings over her fall have some solid ground,—is often the very means by which the great end for which the Church exists is advanced most mightily. It was so in her Master's case. The rejection, the shame, the failure—for he had failed to save the lost sheep of Israel to whom he had especially been sent—the failure that culminated on the cross, was the very means by which he has already drawn many and will yet draw *all* men to himself. Let but the Church once apprehend fully that honour and success are no part of God's plan for her—that she exists not for her own sake but simply to do good to men without reward or fame,—and she will be well prepared for the trials which the altered circumstances of this age are bringing on her. In that case not only will she be delivered from all assaults, but these very assaults will be the means of training her for higher service and of making all she does and all she bears,—her disappointments and her failures just as much as her successes,—a means of advancing the purposes of God. For so it ever is. When God's agents understand His ways, and especially when they do their appointed work in the spirit of Him who did not "strive or cry or cause his voice to be heard in the street," every difficulty and every danger they encounter is turned ere long into a blessing.

Even now, to deeper insight, it is very manifest that amidst all the clamour confusion and loss which seem to be, and which in some ways are really, coming on the Church and on her works, the purposes of God are bearing on towards fulfilment. Quietly—not by the Church but by the mercy of Him who guides her—there is a preparation making, and it can be seen, for a firmer faith, for a truer understanding of the whole plan of divine love, for a deeper life in Christ and a more whole-hearted consecration to his service, than have ever been exemplified before. I cannot enter upon proofs of this opinion here; but at least it is something to hold by when the noise of battle is loudest and the clamour of enemies most confident, that it never was intended that true success should appear upon the surface or win the applauses of the multitude. It is quietly that God's real work is done. It is not with shoutings or with trumpetings that God's deliverances are wrought. These things are for the enemies of the truth. The final

victory is for those whose strength is in quietness and confidence. It has been so with the Church and the cause entrusted to her in all the ages of the past. It will be so again amid the tumult and the conflict of our day too. For the river of God's purposes flows ever on. It dwindles many a time to scanty volume. It winds many a time through arid plains. It is hid many a time by rugged banks. And it makes but little noise as it flows down the generations. Yet it never fails, and it never will, till the clamours of earth and sin and enemies are stilled and it flow in peace for evermore through the streets of the city that shall appear at last "prepared as a bride adorned for her husband."

WILLIAM MILLER.

THE COMPANY'S "INVESTMENT" AND ITS EFFECTS UPON INDIA, III.

My two previous articles upon this subject were intended to show the effect of the Company's "Investment" upon the land assessment and administration generally of British India. I pointed out that, in consequence of the necessity which the Company's Government was under of transmitting large sums annually to England, it was obliged, as a Government, to live always beyond its means. In consequence, while the land tax was screwed up to the highest possible point, the entire machinery of administration, whether Police, Judicial or Revenue, was starved into a state of doleful administration. From the same cause, the policy of successive Governors General oscillated between two extremes. Now a Marquis Wellesley hunted after a surplus by a policy of conquest; then a Lord William Bentinck could endeavour to provide this all essential surplus by a policy of retrenchment and the meanest parsimony. But all through, whether in our relations with our own subjects or with the independent States outside of our borders, there was a pusillanimous reluctance to acknowledge and fulfil the obligations of our position, as the paramount Power in India, on account of the expenses involved in it. The anarchy which desolated so large a part of India from the date of the battle of Plassey until the suppression of the Pindarrees is mainly due to this unworthy reluctance. Although almost incessantly engaged in wars with our neighbours, Governor General after Governor General persuaded himself that these were only temporary postponements of a policy of isolation which should leave us res-

ponsible for nothing except our own subjects, and the annual remittances to the Proprietors of East India Stock. Even Lord Dalhousie's annexation policy was, in no sense, an Imperial Policy. It was dictated throughout by the meanest of all motives—the financial advantages to be gained by the absorption of the independent States. It needed a crash like that of 1857 to eradicate from the minds of our Indian administrators the commercial view of our connection with India. So tremendous is the authority of precedent and custom.

But there still remains another aspect of the Company's Investment to be considered, its effect, namely, upon the commercial prosperity of British India, and also upon the taxation other than the land tax. This is what I propose to consider in the present paper, limiting myself mainly, as heretofore, to the Gangetic Provinces.

Previous to the time of the Company's "Investment" the trade and manufactures of Bengal were in a highly flourishing condition. Mr. Werelst, one of our early Governors, in his reports to the Court of Directors, speaks of the extent of the traffic as "prodigious." "Besides" he says, "The large investments of the different European nations, the Bengal silks, cloths, &c., were dispersed to a vast amount, to the west and north inland, as far as Guzerat, Lahore and even Ispahan." In exchange for these exports, there was a constant flow of specie into the country not only from Asia and the northern parts of India, but from the Dutch, Portuguese, French, Danish, and English Companies which competed with one another for a share in the sea-borne trade of Bengal. The Company's "Investment" may be said to have destroyed all this prosperity at a single blow. Legitimate commerce ceased from that hour, and in its stead, was established an exhausting drain upon the wealth and industry of the Company.

These were the days of Monopolies, and when the English East India Company found itself master of Bengal it applied itself to concentrate in its own hands, the entire manufacturing industry of the province. It killed, with one and the same blow, not only the inland trade, but that with the other European Companies. This need not have been so utterly fatal to the wealth and prosperity of Bengal if the monopoly set up by the Company had borne even a semblance of legitimate commerce. But the raw silk, and the silk and cotton manufactures which made up the Company's "Investment" were paid for by money which had been obtained from the agriculturists of India.

The draining process did not stop here. The endeavour of the English Company to extinguish its European rivals was not, for some time successful. They managed, for many years, to subsist upon the funds invested in them by the Company's servants out of their gigantic profits as private traders and receivers of bribes. Thus while the inflow of wealth to Bengal was altogether arrested the outflow continued in a broader and deeper stream than before. Its foreign trade remained undiminished in quantity but was converted, as if by the evil power of some malignant sorcerer, into so much pure and absolute loss.

The mode of making up an "Investment" was not less cruel and oppressive than the thing itself. On the Commercial Resident at one of the Company's Factories receiving an order from the Board of Trade, stating the amount and nature of the goods he was to supply, he placed the matter in the hands of his Banyan or black agent. These Banyans were the consummate flower of the choicest scoundrelism to be found in Bengal. A Banyan of a Commercial Resident, represented in his single person, the Resident's interpreter, head book-keeper, head-secretary, head-broker, the supplier of cash and cash-keeper, and, in general also, secret-keeper. Those were days in which English residents in India thought it necessary for their honour and dignity to maintain vast establishments of servants. And to the Banyan was entrusted the appointment of the under-clerks, the door-keepers, stewards, bearers of the silver staves, running footmen, torch and palankeen bearers, and all the miscellaneous horde of domestics. He conducted all the trade of his master, and except through the Banyan, the master was inaccessible. These Banyans rapidly became a species of caste, united by marriage and other ties of kindred, and banded together against both their nominal masters and the people whom they plundered and oppressed. They were, in fact, the rulers of India, and when Lord Cornwallis carried out his judicial and other reforms, they were transformed from black agents into the "*amlah*" of the Judges and Collectors; and in that capacity, continued to rule British India very much as before.

In the possession of each Banyan was a list of the weavers in the neighbourhood of the Factory; and all those who had the misfortune to appear upon this list were treated as the slaves of the Company, and forbidden under severe penalties, to work for any one else. Upon receiving from the commercial Resident the notification of the order for the investment, the Banyan sent out his agents to seize upon the

luckless weavers, and compel them to accept his orders at whatever terms he was pleased to offer. If any weaver was sufficiently venturesome to refuse the advances proffered to him, he was beaten into submission. If he declined to weave, a Government peon was quartered upon him until be made his submission. If a weaver, having accepted an advance from the Company, presumed to sell his cloth at a higher price to any other purchaser, he was seized, fined and imprisoned. In a word, he was a slave as absolute as any who ever worked in South Carolina or Georgia. The cloth when made was collected in a warehouse (called *khattah*) where it was kept marked with the weaver's name, till it was convenient for the factors *to hold a khattah* as the term was. Here each piece was assorted and valued, by an official known as the Company's "assorter"; and the villainy practised upon the unfortunate weavers in this work of valuation was almost beyond belief. The assorters, the factors and the Banyans were, it is needless to say, all in a league to cheat both their "honourable masters" and the weavers. The assorters would value the cloth at from 15 to 40 per cent. below its proper market value. Much of the finest cloth would be condemned altogether, and then sold, for their own private profit by the factors and black agents. If upon the day appointed, any weaver was found not to have woven the amount of cloth stipulated for in the agreement forced upon him, his goods were instantly seized and sold to make up the deficiency. Sepoys, police and others were empowered forcibly to enter any house in which weavers, or winders of raw silk were supposed to be in hiding in order to escape from the Company's factors. The system, in short, was one of forced labour throughout, with only just sufficient remuneration to keep the weavers and others alive; and its effects are described as follows in a report to Government from the Resident at Morshedabad, (dated 7th May 1869):—

"Since the Honourable Company has been in possession of the Dewannee the influence that has been used in providing their investment, and under their name goods on private account, has proved such a monopoly that the weavers, manufacturers, &c., have been obliged to sell their commodities at any price those employed to purchase for the English thought proper to give them. They had no choice. If any country merchant, Armenian or others, attempted to purchase, there was an immediate cry that it interfered with the Company's investment. This plea has been made use of in all quarters for private emolument to the stagnation of trade, and the oppression of weavers, manufacturers, &c. The latter finding no free vent for their commodities are discouraged from producing them, and it is certain that the quantity of raw silk produced in the districts hereabouts decreases annually; and it is certain that

if the present monopolising system continues, even the Company's Investment will be reduced very low, although all other considerations should continue to give way to it . . . . I well remember the country when trade was free and the flourishing state it was then in. With concern I now see its present ruinous condition which I am convinced is greatly owing to the monopoly that has been made of late years, in the Company's name, and of almost all the manufactures in the country. Let the trade be made free, and this fine country will soon recover itself, the revenues increase, and the Company procure as large an investment as they can have money to purchase; and these purchases will prove a benefit to the country, instead of tending to its ruin, as they now do to demonstration."

The Government in Calcutta and the Court of Directors must have been well aware of the commercial ruin they were bringing upon the people of Bengal by their ruthless monopoly of its manufacturing industry, but they were in this dilemma. They must choose between the ruin of their own subjects or the extinction of the Company's charter. Until the year 1833 the Company was engaged in one long and doubtful struggle for its very existence. The mercantile world in England was, naturally, intensely inimical to the exclusive privileges it enjoyed. The party of Political Reform, headed by the greatest of British Statesmen, Edmund Burke, was scandalised at the gross abuses of their administration, and eagerly sought for an opportunity of dealing the Company its death-blow. The Company fought against this combination of enemies by means of a close alliance with the Ministry of the day, and with the Parliamentary Party then known as "the King's Friends." But those were alliances which could not be maintained without a liberal expenditure of money. Any decrease, moreover, in the dividends upon East Indian Stock would instantly have been seized upon by the enemies of the Company as evidence of the failing prosperity of India and a reason for the transfer of its Government to the Crown. To the Directors and Proprietors of the Company, such a transfer involved, not merely a heavy pecuniary loss, but the closing of the finest field of patronage ever possessed by private individuals. Sir Philip Francis stated only the literal truth when he spoke of the whole of British India being "sold out in jobs." To maintain their grip upon India, the annual remittances from India were indispensable, while to have had these transmitted in specie would have disclosed to all the world what was then understood by only a few, that the commercial relations of the Company with its Indian possessions were relations of robbe y pure and simple.

The specie, therefore, had to be translated into silk and calico, and the machinery of a monopolising "Investment" appeared to be the only means by which this translation could be effected. The Investment having thus become an established fact, it followed, as a necessary consequence, that the lives of the whole manufacturing class of Bengal depended upon its maintenance, while the investment itself depended upon a single market—and that speedily failed. For while the silk and cotton manufactures of India were charged in the London market with gigantic protective duties, the Company was compelled, in 1812, to allow the importation into India of all English manufactures at an uniform rate of 2½ per cent. This horrible injustice, combined with a barbarous system of Internal Customs which altogether prevented the revival of inland commerce, brought about the utter ruin of the great manufacturing centres of Bengal. The following is the official description of the deplorable condition to which the once wealthy and flourishing town of Dacca had been reduced in the year 1839.

"Dacca, although for many years, Metropolis of the country was perhaps less indebted to this circumstance, than to its far-famed manufactures and commerce for the numerous population and general opulence it formerly possessed. The weaving of muslins together with the cultivation of cotton, spinning and bleaching appears to have been the chief occupation of the Hindoos of this district from the earliest period of its history; while the art of embroidery has constituted the principal branch of industry among its Mahomedan inhabitants here from the the time they conquered the country. It was during the Mogul Government and especially in the reigns of Jehanghir, Shah Jehan, and Aurungzeb, when that city was in its most flourishing condition, that those gossamer-like muslins were made which have been compared 'to the work of fairies rather than of men,' and which constituted 'the richest gift that Bengal could offer to her native princes.' The manufacture of these inimitable fabrics for the Imperial wardrobe at Delhi, and for the different Viceregal Courts throughout Hindustan, exercised the ingenuity of the most skilful workmen, while the provision of the annual investments of plain muslins and of the various kinds of emboidered or mixed silks and cotton fabrics for Persia, Ethiopia, Egypt, Syria, Turkey, Italy, Lanquedoc, Provence and Spain afforded ample employment to the great body of the people. The Dacca muslins were introduced into England between the years 1666 and 1670, and from this time the English, some years prior to it the Dutch,

and subsequently the French carried on an extensive trade here up to the year 1787, in which year this whole commerce of Dacca was estimated at one crore of rupees, or one and a quarter million sterling. Although the commercial prosperity of Dacca had been in a declining condition for some time previous to the acquisition of the country by the English, yet there can be no doubt that it received its most severe shock from the introduction of mule twist in 1785, in which year no less than 500,000 pieces of muslin were manufactured in England. From 1788 to 1803 is considered the golden age of the cotton trade in great Britain, and while her manufactures were increased in extent under the magic influence of steam, were improved by mechanical invention, and fostered by a protecting duty of 75 per cent, those of Dacca found this imposition of high duties acting as a virtual prohibition of their importation into England, declined year after year, until at length they ceased to be an object of commerce. The exports of muslins to England in 1787 amounted in value to 30 lakhs of rupees; in 1807 they were $8\frac{1}{2}$ lakhs; and in 1817 they ceased altogether and the Commercial Residency was abolished. In 1825 the duty on Indian cotton goods was reduced by Mr. Huskisson to an *ad valorem* duty of 10 per cent., but this reduction had little influence in increasing the exportation of Bengal muslins, and the little benefit that has occurred from it has been counterbalanced in a ten-fold degree by the influx of British thread into the country. In 1821 the first great importation of British twist took place; in 1827 it amounted to lbs. 3,063,536; and in 1831 to lbs. 6,624,323, and since 1828 this yarn has been used here to the almost entire exclusion of the country thread. From this recapitulation of the more prominent facts connected with the great sources of industry in this part of the country, it will be seen that the commercial history of Dacca presents but a melancholy retrospect. In the space of thirty years its trade with England which amounted to as many lakhs has become extinct, and more lately its other great staple, the manufacture of embroidered cloths for Egypt and Turkey has been gradually declining, and in a few years more it will in all probability cease. The manufacture of thread, the occupation in former times of almost every family in the district is now, owing to the comparative cheapness of English thread, almost entirely abandoned and thus the arts of spinning and weaving which, for ages have afforded employment to a numerous and industrious population, have, in the course of sixty years, passed into other lands that supply the wants not

only of foreign nations, but of the rivalled country itself. The decline of manufactures and commerce, as may be naturally expected, has occasioned a diminution in the population of the city. In 1800 the inhabitants were 200,000, but now they do not amount to more than 68,000 according to the census of 1835. Poverty has increased in a far greater ratio than population has decreased, a fact which is ascertained from the records of the assessed police tax; which show that from 1814 to 1838, the collections have fallen from Rs. 31,500 to Rs. 10,000. In consequence of all these changes, many families who were formerly in a state of affluence are now reduced to comparative poverty, while the majority of the people belonging to the lower classes are, from want of work, in a very destitute condition............The town presents symptoms of decay corresponding with the diminished population and reduced circumstances of the present inhabitants. A great number of houses are unoccupied or in a state of ruins. Drains, ghats, lanes and bridges are neglected from the want of funds to keep these in repair. The interior of the town is filled with stagnant canals and sinks, containing refuse animal and vegetable matters which taint the water of the neighbouring wells. Disease prevails, as may be supposed, to a great extent, throughout all classes of the community, but especially among the poorer inhabitants, in whom it is aggravated by impoverished diet." (Dr. Taylor's Report on Dacca.)

Exhausting and rapacious as was the system of annual "Investments" the utter annihilation which overtook the commerce and manufactures of India, under the rule of the East India Company is not attributable to it alone. The failure of the London market did not of necessity involve the failure of all the Asiatic markets as well. Nor would it have done so, but in their eagerness to screw out of their Indian estates the uttermost farthing that could be got, the Government of India with the sanction and approval of the Court of Directors killed the inland trade of India by the most barbarous system of internal taxation that was ever devised by the ingenuity of man. So late as the 18th March 1835, we find Lord Ellenborough describing this system to the Court of Directors in the following terms, "while the cotton manufactures of England are imported into India on payment of a duty of 2½ per cent. the cotton manufactures of India are subjected to a duty on the raw material of 5 per cent.; to a further duty on yarn of 7½ per cent.; to an additional duty upon the manufactured article of 2½ per cent.; and finally to another duty of 2½ per cent. if the cloth should

be dyed after the pass has been taken out for it as white cloth. Thus altogether the cotton goods of India pay 17½ per cent. We have been endeavouring to improve the leather manufactures of India, but our efforts are to no inconsiderable extent counteracted by the duties which have been suffered to remain. The raw hide pays 5 per cent.; on being manufactured into leather it pays 5 per cent. more; and when the leather is made into boots and shoes, a further duty is imposed of 5 per cent. Thus in all there is a duty of 15 per cent.................Not less than 235 separate articles are subject to inland duties. The tariff includes almost everything of personal or domestic use, and its operation combined with the system of search is of the most vexatious and offensive character, without materially benefiting the Revenue."

Was there ever such a monstrous system as this imposed by one nation upon another? English manufactures circulated freely throughout British India subject only to a duty of 2½ per cent. at the place of landing. Indian manufactures were excluded from English markets by a prohibitive duty of 75 per cent., and destroyed in their own country by a multiplicity of duties piled one on the top of the other and extending to 235 separate articles! But as if this were not enough, to make assurance doubly sure, to close up every avenue of escape from ruin, Indian manufacturing industry was further burdened by "a most vexatious and offensive system of search," of this system I now propose to give a brief description.

In 1788, Lord Cornwallis abolished all restrictions on inland transit retaining a single custom house on the borders of Behar for the collection of duty on merchandise coming from Benares, Oude, or elsewhere beyond the Company's frontier. In 1801, the abolished Custom Houses were restored. Subsequently in June 1808 a committee was appointed to devise methods for augmenting the revenue from Inland Customs. The result was the passing of Reg. IX. of 1810, and the consequent establishment of the "offensive system of search" denounced by Lord Ellenborough. Under native rule, transit duties had been tolls rather than customs. They were levied separately in each pergunnah through which the goods passed. They were light and very simple, being fixed upon well understood quantities, as an ox-load or camel-load. No pass was required to be taken out; upon arriving at a place of toll, no forms had to be gone through.

The merchant paid the toll, which was so light that no attempts were made to evade it, and payment having been made, he passed

without further question. The Committee consolidated into one duty all that had before been levied at different places, and in so doing loaded the inland trade of the country with a frightfully augmented duty. Under the native system, goods had been subject to duty in proportion to the distance they were carried, paying by instalments as they proceeded, and if conveyed only to an adjoining district, the impost was trifling. Under the new arrangement, this difference of degree was destroyed, and goods conveyed to an adjoining district paid the same duty as if they had passed from one end of British India to the other. The Committee ignored the fact that most of the business in the Presidency consisted of small transactions between town and country, between adjoining districts and between different parts of the same district. While English metals and woollens were admitted free, and nearly all other articles at 2½ per cent.; and on the export side, indigo, cotton and tobacco were free, while other articles were charged 2½ per cent.; in the trade carried on between places only a few miles apart in the interior, metals were charged ten per cent. and other articles from five to ten per cent. Mr. (now Sir Charles) Trevelyan commenting upon this extraordinary circumstance says, "This is a fact worthy of being recorded for the information of posterity. If we were to encourage swamps, or accumulate mountains between the different districts of our country we could not paralyse their industry so effectually as we are doing by this scheme of Finance................For what is the state of things? Between any two chokeys goods may be manufactured and consumed, but the moment they attempt to pass beyond these narrow boundaries they become liable to the consolidated duty. This state of things renders the general application of European machinery to the improvement of manufactures out of the question. To recoup the expenditure necessary for the setting up of such machinery, a far larger market is required than the small tract of country between two chokeys. Yet upon passing these limits, the goods have to pay a duty of from five to ten per cent. and become unable to compete with those manufactured duty free in the adjoining space, even this is not all when business is carried on on a large scale. The materials must often be drawn from a considerable distance, and so barbarous is our system that the great undertaker has to pay duty, first on the raw material, and a second time, on the manufactured article." The effect of these restrictions was seen in the state of the cloth manufacture, which was scattered throughout almost every village, for the sake of being carried on with untaxed yarn and cot-

ton wool. The clumsy and unskilful process, the rude machinery, and the poverty stricken state of the manufacturers afforded melancholy evidence of a demand too limited for the outlay of capital, or exertion of any kind.

But the committee for the augmentation of the Inland Customs Revenue had by no means exhausted its evil ingenuity when it devised the consolidated rate. It devised, at the same time a "pass" system which in any European country would have produced a popular insurrection. Under native rule no pass was required to cover goods in transit. Every thing could be brought up to a toll station without fear, and pass on after payment without further question. But by the English Committee it was exacted that the duties should be paid and "passes" obtained from a custom house, before goods could pass within the limits of any station dependent upon the custom house. The consequence was that although the custom house might be one hundred miles off, and the station only half a mile, the merchant could not pass the station, until he had first procured his 'pass' from the custom house. But even then the 'pass' did not allow the merchant to dispose of his goods unless he sold them in precisely that form which had been specified in the 'pass.' If the 'pass' had been taken out for goods in bulk, and the merchant wished to sell them in separate parcels, then for each separate parcel he was required to take out a separate 'pass' involving large extra expense, and delay and inconvenience altogether incalculable. Moreover, no 'pass' remained in force for more than a year, and if in that period, the merchant had failed to dispose of his goods, he had to obtain a new 'pass' for the unsold portion as if it had been an entirely new venture—a rule which pressed most severely upon merchants during a season of depression when most they needed relief.

Again, the object which that augmentation Committee had had in view was to tax the whole trade of the country, by guarding the principal marts, at which the head custom houses were situated. For this purpose each custom house was guarded, so to speak, by an out-chokey built at four miles distance from it on either side. If the trade had had only one mart to pass this arrangement might have worked tolerably well, but the principal marts were so situated that the trade had to pass nearly all of them. It naturally followed the course of the great rivers, and goods starting from Anoopshuhur in the N. W. Provinces for Calcutta, were obliged to bring up for examination at no less than ten principal custom houses, and

twenty out-chokeys, in all at thirty different places. But, besides the main stream of traffic down the great rivers, the Inland Customs Committee also aimed at levying their consolidated rate upon all goods in transit from one district to another, and the consequences of their endeavour were most disastrous. The machinery necessary for detecting the movement of goods had continually to be enlarged, as merchants, impatient of the impediments awaiting them along the established routes, sought out new paths. Then chokeys were established along these new paths, and scattered about in ever increasing profusion, as other and more secret roads were opened out, until, to quote the language of Mr. Fraser the Delhi Commissioner, "the whole surface of the country became one extended chokey . . . . . . No such fiscal system was ever heard of in any country but British India . . . . Instead of relieving the trade of the country from vexatious interruptions as is professed, every description of trade on every yard of road and on every foot of ground is liable to the most ruinous interruption. An ass load of oil-seed cannot move from village to village without paying duty, or liability of double duties and detention, such as would in most cases induce the carrier rather to give up his goods, than to pay the price of their ransom." This system, in addition to the insurmountable obstacles it opposed to the growth of commerce and manufactures, might be said without the least exaggeration to have been productive of universal crime. Even among the ill paid irresponsible and corrupt native officials of those earlier days, the darogahs, writers and peons of the Customs Department maintained an undisputed pre-eminence in evil. Salary they received literally none at all. For the Government required that they should furnish at their own cost the stationery expended in their work, and the miserable pittance which remained when this had been done, was more than swallowed up in the security which they were required to deposit, as a guarantee for their good conduct, upon entering the Department. By this astute arrangement bands of custom house officers were let loose upon the trade and communications of the country to derive the best subsistence they could from corruption and extortion. No respectable man would enter a Department, the officials of which formed a kind of separate caste which was, everywhere, regarded as infamous. Owing nothing to the government, they did not consider themselves bound to keep faith with it. Pecuniary gain was looked for as a compensation for the disgrace of their calling. At the same time these appointments

were eagerly sought after by a certain class of people. They were rightly regarded as a certain road to fortune, and every year scores of these functionaries retired with ample incomes made by the most cruel extortions practised upon their fellow subjects and the most extensive frauds committed upon the revenue. The depraved and demoralised condition of the Customs Department produced a demoralisation, like in kind if not equal in degree, upon the mercantile character. No one, indeed, could engage, without the certainty of ruin, in the inland trade, unless he was thoroughly versed in all the tricks and contrivances of the system. And to acquire this, the experience of a life-time was required. In general estimation the profession of merchant became only a few degrees less disreputable than that of a custom house darogah, and those who had money and a character to lose, chose to allow their capital to lie idle, rather than embark it in a trade where dishonesty was a law, and degradation of character an invariable consequence. So notorious throughout Asia was this system that even at Bokhara, Lieutenant Alexander Burnes heard the merchants speaking "loudly of the rapacity and knavish practices of the subordinate Native Officers in the British Provinces." The gain to the Government, and the loss to the country resulting from this extraordinary method of augmenting the revenue from the Internal Customs are summed up as follows in Mr. Trevelyan's able report upon the subject, of which the foregoing account is only a condensed transcript :—

"The gross produce of the internal duties for the year 1831-32 amounts to Rs. 681,126, the charge of collection to Rs. 406,896, and the net produce to Rs. 274,190. If it be asked what is the total cost to the country of these internal duties I should be unable to reply. This, however, is certain that the four lacs expended by Government form a very inconsiderable fraction of it. The native merchants in every part of the country are obliged to keep up an expensive establishment not only at the Chief Custom Houses but at many of the out-chokeys, while other agents must be employed to accompany their goods in order to pass them at distant custom houses and chokeys. . . . . Then there is the amount of all the bribes paid to purchase the collusion of the Sudder Amlah and the chokey officials, and the sums levied by the latter upon merchants and travellers of every kind, whether they have dutiable goods or not. Then there is the loss incurred in the demurrage of boats and prolonged hire of carts; in the extra wages of servants, changes in the state of the markets, accumulated interest, profit deferred, and injury to the goods from prolonged exposure to the action of the elements, all arising from the delay inseparable from the system, whether they be stoppages for search at the chokeys; the sending in of merchandise to the head custom-house or the taking out and renewal of passes . . . . All things considered I am of opinion that the whole cost to the country of the internal system cannot amount to less than

sixty or eighty lacs a year, the greater part of which, if not so appropriated, would be employed in the increase of production. . . . . . . Taking all the internal custom-houses together with all their dependent chokeys, these officials form a very numerous body living exclusively by plunder. They must number not less than 2000 persons; and the private establishments kept up as a defence against them probably reach to double that number . . . . . It is inconceivable how much capital is locked up by this internal system. By means of the rigid right of search vested in the chokey officers, it falls upon everybody and everything moving in the country, whether included in the tariff or not. Agricultural produce of every kind, manufactures in every stage of their progress from the raw material to the completed article; English and other imports from abroad, and all travellers; everything in short is included, and the only manner in which the impost can be defined, is by denominating it a tax upon locomotion."

My space is exhausted; and yet, notwithstanding the length to which these papers have run, I have only partially indicated the destructive consequences to India of the Company's "Investment." The salt tax and the opium monopoly were directly due to the demands of this insatiable investment. The scourge of the Pindarees resulted from the system of subsidiary alliances, and our persistent evasion of the duties which these alliances imposed upon us, because to have fulfilled them would have diminished the funds needed for the investment. In fine the drain established upon the wealth and resources of India in order to satisfy the (so-called) commercial demands of the Company and to provide them with funds to do battle with their political enemies in London had the effect of all but completely destroying the trade and manufactures of British India, and throwing the entire population upon the soil. At the same time there was no diminution of the State demand on the soil. On the contrary as other means of raising a revenue disappeared, the demand on the soil became heavier and more unrelaxing. Nor must it be forgotten that for at least half a century after the acquisition of the Dewanny, the Company's Government did not, in the way of land improvements, return a single rupee of all that it extracted from the soil. It was an absentee landlord on the largest scale and of the worst kind; and when we recall the fact that this ruinous system continued in full force, and with but trifling mitigation of its worst characteristic until the suppression of the great insurrection, we shall not greatly wonder at the present poverty and indebtedness of the agricultural classes.

R. D. Osborn,
Lieut. Colonel.

RAJASEKHARA.

CHAPTER II.

Rajasekhara's daughter, Rukmini, comes to bathe—Description of the river bank—Conversation between Rukmini and the astrologer's wife—The gossip of the maids and matrons who come for water—A panchanga *brahmin comes and repeats* mantras*—Rukmini bathes and goes home.*

When Rajasekhara and the group of towns-folk had proceeded half-a-dozen steps on their way, a lovely girl, gathering her mantle deftly about her and hanging her head to conceal a face on whose features modesty and shyness vied with each other, came straight down the steps with pretty graceful movement. The silver anklets upon her feet tinkled in unison with the music of her toe-rings; while the glittering silver belt about her waist, and the golden and jet bracelets upon her wrists, were reflected in picturesque hues by the copper chembu that glinted in her right hand. Placing the chembu at the water's edge, she removed a lump of saffron stuck on its rim, rubbed a little on her body, laid a tiny packet of rouge she had brought wrapped up in a *moduga* leaf on a stone for washing clothes, and waded knee-deep into the stream. She was Rajasekhara's eldest daughter, Rukmini. Ah me! the eyes so blessed as actually to gaze upon her beauty, were eyes indeed! At that time, among all the fair daughters of Ind, the women of the Telugu land were unsurpassed in outline, grace, and blandishments. Among these again the women of the brahmin caste were by far the most debonair. But at the mere conception of Rukmini's form all hesitated to assert that these fair ones were in the least degree beautiful. In truth I know not how to describe her beauty; for if the choicest of those who were confessedly handsome were selected and placed beside her, she would certainly prove them but ugly wenches. And it is an insult, I ween, to the majesty of her beauty for me, unworthy in any sense to be compared with Kalidass and those other poets of old who possessed so divine an afflatus, to presume to paint it in a tongue destitute of phrases fitted to express it, and without the ability to depict it as faithfully even as existing phrases permit. Yet, when a worthy object is found, it should not be abandoned without at least an attempt at description. And so I had thought by comparing the symmetry of her members with some natural object or other, to suggest it in a slight degree at least to the imagination of the

readers of this book. But again when I consider her parts I am ashamed even to utter that object's name. In a word, all who beheld her considered that even the Four-faced* himself could not fail to nod his approval of her form—a literal freak of Nature—and praise his own creative skill. As regards her complexion, gold had no colour in the world when compared with it. Granting a bow to be black, it may be said that her eyebrow resembled it in a slight degree. Merely to see her eyes was to declare that Venus dwelt therein. But, had you examined the lineaments of her face closely, they would have indicated slightly that some fixed grief occupied the throne of her heart. That grief was not without cause—some months before, her husband, unfaithful, had clandestinely gone off to foreign parts.

She was now fourteen years old; and, like fragrance joined to gold,† already young womanhood showed its head and added lustre to the elegance of her person. The white mantle, too, that she now had wrapped about her, gave a sort of grace, as blistered alum to gold. What does not become beautiful when worn by the fair? She wore also a jewel in her nose, gold earrings set with sapphires, finger rings, a necklace, a silver belt about her waist, and on her feet tinkling anklets and toe-rings. Variously coloured glass bangles and jet bracelets decked her wrists as a set-off to the rings. Whether these jewels added any beauty to her limbs, I know not; but it was as plain as the palm of one's hand that the limbs gave additional charm to the jewels.

Deity, being impartial, grants perfection to no created object, but leaves each defective. So he permitted one flaw even in the beauty of Rukmini. If it may truly be called such, her sole imperfection was a rather long neck. Nevertheless, whenever Musti-serva-sastri came for alms, he would benignly smile at sight of this same neck and read from his book of palmistry:

> "A long-necked wench, the sages state,
> Endows her house with riches great."

Near by, standing in the water up to her middle and mumbling a prayer, was a widow who now and then lifted her head, poured out an oblation to the sun from her joined hands with an obeisance,

---

* A title of Brahm, the creator.

† The *Dvipada Prabhu* has a verse which says "as marvellous as would be fragrance in gold." The Telugu poets frequently mention the conceit that, were gold endowed with fragrance it would be perfect indeed. "Why should powder be perfumed and gold scentless?"

and occasionally performed the triple revolution.* Some women who had just come placed their brass waterpots in the stream and, standing on the stones near the shore, beat out their cloths, interjecting an occasional word between the blows. An old woman having washed one half of her cloth with the other half tied about her, put on the washed portion and proceeded to drub out the part that remained. At a distance of some twenty yards beyond, the servant folk, occasionally lifting their hands to frighten away the crows that flocked about the grains of refuse boiled rice, were scouring the dirty cooking utensils on the bank. Still higher up some fishermen, clad only in scant breech-cloths, stood knee-deep in the water, and, fastening the net rope to the cord about their middle, gave the net a twirl with both hands, cast it well out into deep water, and drew it gently in again. Others rinsed the hauled nets frequently in the water until all the mud was gone, and pulling them to the bank opened them with a shake that made the iron sinkers on their edges jingle again, threw out the gravel and rubbish, and deftly catching by the middle the little fish that here and there leapt out of the meshes of the net, handed them to the lads who stood ready basket in hand to receive them. Half-a-dozen paces above that again a lazy beast, able to earn six annas a day, mounted upon a boat that lay in the water, affixed to a hook at the end of a string a lump of coagulated blood called a bait. Then standing up he whirled the line with all his might, with his right hand cast it into the water, and sat down. With undivided attention he watches the line to ascertain when a fish bites; and whenever it shakes, starts up and gently draws in the poor fish which by ill-luck has swallowed and is struggling with the hook; but fearing that the line may break and his capture escape, he lets it run out through his right hand, then gradually winds it up as he pulls it in again, and after the fish is played out draws it to the bank with the supreme happiness of a beggar who has found a fortune. Just as he gets it to the bank, however, the fish snaps the line and makes off; while the unfortunate angler, abandoning the coveted prize like one who has lost his all, goes home empty-handed, grieving the more that he has forfeited his two-anna hook into the bargain. Near the same place some urchins on the bank tie a thread to a bamboo twig, and impaling a worm upon the hook fastened to the end of it, throw it

---

* *Pradaxina*, a revolution performed by the worshiper, standing and accompanied by obeisance to the four quarters of the heaven and the repetition of a *mantra*. Probably significant of the divine omnipresence.

into the stream. Pulling this out with a jerk they seize the tiny fish and string them upon another cord, shouting joyfully to one another—"Ho! I've got ten suckers!" "Say, I've caught four sprats!" A thievish kite, seated upon a fig tree near looking on, suddenly swoops down upon the fish the lads have strung on the string and carries them off in his talons.

An elderly matron whose whole face was one great *bottu*, removed from her shoulder a water pot filled with cloths, and, carrying it in her hand to the place where Rukmini stood, said in a respectful manner: "What, miss, have you condescended to bathe this morning?"

"This is *kartika* Monday,* you see. T'is the last Monday of the month, and so I came to bathe in the Godaveri because I must go at early evening with my mother to the temple of Siva."

"Can you do without your meal until evening?"

"What does it matter for but one day? I'll manage in some way or other. The day before yesterday you said your second little girl was ill. Is she any better now?"

"I don't know that she is any better. My husband has been having her exorcised by Kamavadhanulu for the past two days. We were kept awake last night until daylight without a wink of sleep."

"Is she possessed—or what?"

"Yes, miss—what shall I say? Her husband—but there's no one near, is there?" she asked looking about her; then coming a little closer she whispered in the girl's ear: "Her husband torments and devours her! You know, don't you?—it isn't two years since her wedding came off. Well, her husband died just six months after! Ever since then he has haunted her continually, appearing sometimes in her dreams, sometimes when she is alone at night. The child out of modesty told no one, but kept the thing a secret. For a month past he has never left her, but keeps following her day and night wherever she goes. What the mischief it is, I don't know—but for the past three days he has worried and tormented her more than ever. During that time the child has been all but gone. That's the whole story!—Is she never"—suppressing a sigh that burst from her bosom and wiping away a tear with the edge of her kerchief she paused a moment: "Is she

* The last Monday of the eighth Telugu month—Oct.—Nov. The pious fast on this day.

never to be happy with a husband? Will she never live with him?" she faltered, and began to cry aloud.

These words touched Rukmini's heart. After a moment's agitation she made bold to say: "You're a married woman—you shouldn't take on so.* Be quiet! be quiet, do! Does sickness leave mortals and attack trees?"

"Oh, miss! she cares for no kind of pleasure. While in such a bad way as this she's satisfied if she lives and has a cloth to put on. But as long as our two old lives last and we have our health she shall never want for food and clothing," she said, ceasing to cry.

Rukmini pondered for a moment before replying. "Somidavama, your husband is the ablest astrologer in the village, isn't he? It wasn't through ignorance that he gave his daughter to one who lived out but half his time—"

"Yes, yes," cried the matron interrupting her; "I know what you're going to say! But who is the author of his own destiny? While it is written that she is to become a widow who can save her? People marry when they see that a horoscope is a good one; but they can't endow the bridegroom with life that he hasn't got, can they?"

"Ah! in the horoscope perhaps your son-in-law is to enjoy long life?"

After a moment's reflection the matron replied: "Long—life? Yes, it certainly *is* long life. Perhaps you ask, won't it turn out according to the horoscope? If in writing the horoscope they fix the time properly, every single syllable in it will come true. But those who don't know the science well can't fix the time properly and so make a mess of it. Our people have determined so many periods, you see! But tell me, so far as you know, whether it has turned out differently anywhere else."

"Your husband himself fixed the time for the wedding of Kannamagaru's Buchama in our porch. But when he wrote the horoscope of her husband too—"

"Yes, sometimes it will happen to miss in that way. They say that the curse of Parvati† is on astrology. My husband is forever saying so. But I hear the sound of toe-rings on the bank. Some one seems to be coming. Let's drop the subject at this;" and

---

* A Telugu proverb says: "When the good wife weeps wealth refuses to stay at home."

† Wife of Siva, and the Hindu Juno.

turning away she set her waterpot on the bank and waded into the stream to bathe.

In the meantime a number of housewives and widows descend the steps—those in front, stooping down and pulling up their silver anklets as they approach the water discussing their household affairs, place their waterpots on the bank and turn back to talk with those near until the hindermost come up. Women, you see, never have a better opportunity to talk over their affairs at leisure than when they all come together in one place for water. For this reason it is that, whenever they do come for water, they usually dally a little and speak the few words they may have to say.

A short female of about thirty years of age came to the front at that moment, and laying her finger along the bridge of her nose* called out: "I say, Venkama! It's reported that Seshama's man beat her last might. D'ye hear?"

"Her husband is always beating her in that way. A month ago he took a stick and beat her and broke all her bracelets."

"They say her husband don't care very much for her." Then poking her finger into her cheek she added,† "Do you know, woman, it's reported that he keeps a leman."

A bald-headed woman came up at that moment. "It's all very well," she said gesticulating; "but is there nothing crooked in her character as well? They say her husband caught her the other day talking with Subbavadhani's son. No matter what the husband does, it's no harm. But the woman's conduct ought to be proper oughtn't it?"

"What does that matter?" replied the short one; "but they do say that poor Chinnama's mother-in-law gives her such a time of it as never was! And besides, when her husband comes home, she makes up a lot of false stories of some sort or other and tells him. On the strength of this he beats her every day till she's like to die."

"Yes," said a straw-complexioned girl of sixteen, the tears streaming from her eyes; "wherever there's a mother-in-law alive that's the rule. If all the mothers-in-law in the world were to die at once—"

"I hear, Seshama," said the short one, "that *your* mother-in-law gives you a hard time of it too. Is it true?"

"I don't know either hard times or easy times. I'm dying be-

* Used to give a hint, and accompained by an expressive cast of the eyes.

† This action has a meaning somewhat similar to that of thrusting the tongue into the cheek.

cause I can't stand it! I get up at daybreak in the morning, sweep the whole house clean, scour the dirty pots, draw all the water needed for the house, wash the *madi* cloths,* and do up all the work by the time she rises. Late in the morning she turns out and begins scolding me because the ladle isn't clean, or the litter in the verandah is just as bad as ever. Then until I mix the dung, stick it on the wall in cakes, and stretch my wings and come to a late breakfast, she keeps declaring the whole time she's cooking, 'You're ready for your food before there's the least sign of day; but as for the work, you won't put a hand to that!" It's a crime, you know, if one speaks to one's husband by day; while at night after all have had dinner I must shampoo mother-in-law's feet; and by the time she gets to sleep and I go to lie down it's twelve o'clock. Even after I do lie down I keep starting up in my sleep to see if it is dawn, or for fear that mother-in-law will get mad if the work isn't done in time. It makes no difference how I try, the scolding and beating never fail." and putting up her cloth she began to wipe away the tears.

"Shouldn't you do your customary work so nicely as not to make your mother-in-law angry?" asked Rukmini.

"Alas, Rukminigaru, you have no mother-in-law, and so know nothing at all about the matter. No difference how much work I do, my mother-in-law is never pleased. When I sprinkle the cow-dung water on the floor, if I spread it thick, 'Now,' she goes on, 'you've made a sea of the whole house! Do you want me to slip and meet my death?' If I sprinkle it thin, 'You haven't sprinkled any at all!—as though there was a water famine!' she says. If I answer when she asks me anything, she snaps me up and explodes with—'You contradict what I say?' If I keep quiet and don't answer back she demands, 'What's the reason you don't speak, you blockhead?' Do what you will when she's about it's a blunder! If you yawn; it's a sin; if you say 'Narayana,' it's swearing! A few days ago the old cracked earthen waterpot that I've been using ever since I came here to live, four years ago, went to pieces—she's abusing me yet because I broke a pot that she declares was as new and as sound as a stone."

"Did you never hear the proverb that says 'the mother-in-law breaks the cracked pot, the daughter-in-law the new?'" asked the short one.

---

* *A clean cloth, i.e.* a cloth washed by the wearer or one of his caste and never given to the *dobhi*. Every brahmin wears one.

"But what do you see now compared to what I've had to bear? You ought to have been around when my elder brother's widowed sister was living! Since she died last year of Amma Varu's disease*—bless the goddess' heart!—I have at least rice for my stomach regularly three times a day. When that one was alive I didn't have even that. I must speak what's true. No matter how bad she goes on now, mother-in-law doesn't abuse me because I eat my rice regularly, but because I don't eat it."

"If there were no such people in the world," remarked the short one, "how would the saying originate that 'even a dough image will dance for joy on its seat if called a husband's sister?'"†

An old woman, who had been making her prayer while this was going on, now approached and poured out the water in her *chembu*, muttering to herself, "Have your eyes gone blind through the clatter of your tongues? Don't even see that there are some over here who have bathed! You don't care where you splash your water. Some of your dirty water fell on poor widowed me who have just bathed, and here I've got to duck myself again till I'm like to die in the cold." Wading into deep water she soused herself go-splash several times and came out casting angry glances in the direction of the talkers: "The jades are so stuck up they don't recognize their betters. A daughter-in-law hasn't a thousandth part as hard a time of it now as in my day. No mother-in-law is nice, no bitter is sweet. The wife who has no mother-in-law will be good, and the woman who has no daughter-in-law, virtuous, anywhere," she grumbled to herself, as pouring the river water three times on the bank from her joined hands, she proceeded a little distance, turned round thrice,‡ and mounting the steps passed out of sight.

"Ah!" exclaimed Seshama, looking around in terror; "I suppose you women will tell some one what I've said. If mother-in law hears it she will surely go and kill me. I never had much luck; but if she hears this it will leave me altogether. O, mother Venkama! it's better far to fall into the Godaveri than to live such a life as this;" and she began to weep bitterly.

"Hush!" replied Venkama trying to comfort her; "hush! You shouldn't say such nasty things. The fallen are not always bad."

"It's half an hour at least since I came to the river," said the

* Small pox—supposed to be a visitation of *Amma Varu*, the *maha sekti*.

† The position of the sisters of a family is superior to that of the brothers' wives. This saying indicates in a slight degree the tyranny exercised by the *former*.

‡ These are religious acts.

girl drying her tears at this; "she'll kill me to find out what I've been doing so long. I must go at once;" and filling her water pot she placed it on her shoulder and walked to the bank.

Among those who had just then reached the river was a young woman of twenty summers. Pointing at the neck of another who stood near she cried, "What, Kantama! Have you just had this necklace new made? What do you want of it? You're a poor unlucky lass, and so your husband sets you off from head to foot with jewels!"

"'Twas only yesterday goldsmith Subbayya finished it and brought it home. He's making four strings of gold beads besides. Parama, I hear that your husband's very kind to you—is'nt it so?"

"What does it amount to, such kindness? He don't have a ten-pagoda jewel made even once a year for me to wear, not he! I suppose the sin I committed in my former existence is the reason that in this life I have such a—"

"Parama," cried another female standing near; "you're giving yourself needless sorrow. Do you ever want for food? Haven't you clothes enough? While your husband regards you like a queen what's the difference if you have no jewels? What's the good of disconsolate jewels after one's husband ceases to love one? Simply a useless load! See what a lot of jewelry Bangarama of our village has. Her whole body's covered with it! I never even heard the names of some of them. But as soon as the lamps are lighted off he goes, her husband, and sits in a dancing woman's house. What happiness has she? *Your* husband never passes the street door after dark."

"Oh, you are educated and can teach us all the lip-morals we need. None of the rest of us have such book knowledge as you. But when everyone else puts on her jewelry for the occasion, I'm ashamed to go to a party anywhere like a bare stick. I tell you, Janakama, if you had such a poor man for a husband as mine—"

"My good Parama, don't get mad. I meant no harm by what I said"—and filling her pot she walked away.

The others also fill their pots with water and pick flaws in their neighbours as they walk home.

"I say, Papama the priest's wife is wearing a queue over her temple."

"Do you see how gracefully the *karnam's* daughter walks?"

"I don't know what makes Ramama the brahmin's wife so proud, but she won't speak to a body at all."

"They say Pullama will talk with a man in broad day light."

"As sure as you live Kanama's eye squints a little!"

"Seetama the *karnam's* daughter hasn't got a single jewel!"

What better subjects for conversation than these have uncultivated women who know not even the odour of education? Except the quarrels of rival wives, the evil ways of step-mothers, the unkindnesses of husbands, and such matters, the women who were in the habit of congregating there had as a rule nothing else in the wide world to talk about.

Just then a brahmin who carried in his right hand an almanac* written on *kadjan* leaves and wore only a waist cloth of soft reddish tint—a small folded upper cloth was thrown over his shoulder—turned suddenly and came down the steps after having stood for a moment on the bank shading his eyes with his hand to see who were bathing in the Godaveri. Both on his face and body the triple stripes were broadly visible; his rosary of *rudraksha seeds,* each as big as a lemon, shone again; and the snuff-box tucked in at his hip swelled out like a small carbuncle.

"Rukminigaru," he called out; "make your bath. I'll repeat some *mantras*."

"Oh, I haven't brought a single copper."†

"Never mind the coppers. You can give them at mid-day at the house"—stooping—"sip water three times; ‡ Kasha! Narayana! Madha! Govinda!—turn your face to the east—towards the sun."

"Must I bathe?" asked Rukmini.

"Let me repeat the *mantra*," said he taking his snuff box from his thigh and removing the stopper. Gently tapping it twice upon the ground he sifted a little of the powder into his left hand, and, replacing the stopper, stuck the box in the cloth at his side as usual. Taking a pinch of the snuff from his left hand as large as he could hold with his thumb and index finger, he drew it vigorously up both nostrils, made a second pinch of the remainder and held it in his right hand while he wiped the left on his cloth, rubbed his nose, and proceeded as follows: —

"*On this auspicious occasion in the reign of Maha Vishnu, on Monday the*

---

* The Hindu *panchanga*; so called from its specifying *five things*, viz. the lunar day, the day of the week, the sign in which the moon is, the conjunction of the planets showing good and bad days, and the horoscopes.

† A few coppers are usually given to such priests by those who hear the *mantras* repeated.

‡ A religious act called *achamana*, performed as a preliminary to worship. It consists of sipping water three times from the hand, and repeating the twenty-four principal names of Vishnu.

twelfth day of the dark half of the Kartika month of the year Kalagukti, I, for the improvement of my well-being, firmness of mind, longevity, health and prosperity, bathe in the parent stream of the Godaveri, in Ind, the land of Bharata, on Jambu dvipa—bathe three times."

Not being in the habit of bathing frequently, Rukmini was afraid to go into deep water; so she sat down in the stream where it was not deep enough to reach to the arm—only to the knee, and letting down her hair, poured water upon her head with her hands.* The brahmin repeated his *mantras* and went off saying he would come again for the money. Rukmini dried her hair with her cloth and tied up her locks in its end. Glancing towards the bank she saw her father coming in the distance, and hurrying out placed a *bottu* on her forehead with the rouge she had laid on the stone, threw water over the *chembu* once or twice with her hands, and went back a couple of steps into the river to fill it with water, adjusted her cloth, and started for home with the astrologer's wife who, her washed cloths upon her shoulder and the pot full of water on that again, had been waiting for her all this time.

J. ROBERT HUTCHINSON.

THE HINDU TONSURE.

In a former article † mention was made of the lack of information amongst many, on the ordinary every-day affairs of Hindu life and ways, and with a view to throwing a little light on some of these things, that paper was written. In continuation of the same idea it is intended now to treat of the Hindu Tonsure, and in a few future articles to take up other kindred subjects.

It must be premised that nothing is here intended by way of an elaborate or learned disquisition; such efforts must be left to those learned Pandits whose chief studies lie in that direction. All that is here attempted is to give a popular account of a few ordinary things that lie on the surface of Hindu life but concerning which, as is the case with many other ordinary things, much ignorance prevails.

Under the title of "The Hindu Tonsure" it will be necessary to

---

* Men and widows bathe by holding the nose, stopping the ears, and ducking themselves under. Married women are prohibited from bathing in this manner. They must pour water upon the head.

† Yagnópavîtam, October 1885.

allude somewhat to the mustaches and other hair of the sacred person of the twice born, for the hair, as almost everything else, enters into the complex religious ritual of the Brahminical religion; indeed the hair is said to be a symbol of sin and the cutting it off a symbolical way of casting off sin, still as the sacred top-knot is of prime importance, that will be the chief subject upon which we shall enlarge. The sanskrit name of this top-knot is *Sikha* and by that name it is known amongst the upper classes of all Hindus whatever their Vernacluar. In Tamil it is called *Cudimi*, in Telugu *Zuttu.*

It is a curious circumstance, and one suggestive of further study, that whilst the Tonsure of the Roman Catholic Priest—the first ceremony in dedicating a person to the priesthood—consists of shaving a circle on the crown of the head, the Hindu Tonsure—one of the chief ceremonies in the Upanayanam, or investiture with sacred powers—consists of removing all the hair except a circular portion situated on the same part of the head.

Although the *Sikha* is so important that without it a Brahmin is not a Brahmin,—the tonsure and the investiture with the Yagnópavîtam being the chief elements in the Upanayanam or spiritual birth of the twice born,—there seems to be but very slight foundation for so complicated a superstructure. Learned Shástris seem to be unable to give anything on the point from the Védas, except the two Mantrams that will be quoted by and bye and the allusions to the same in Mánava Dharma Sástra. The ceremonies, as is the case with so many others, appear to have gradually grown with the growth of the rest of the Hindu rituals. The first notice of it that appears in the Laws of Manu is where, probably in allusion to the two Védic Mantrams, the thing itself is taken for granted in the following notice :—

> "By oblations to fire during the mother's pregnancy, by holy rites on the birth of the child, by the tonsure of his head with a lock of hair left on it, by the ligation of the sacrificial cord are the birth taints of the three classes wholly removed." (II. 27.)

Hair ceremonies may be said to commence before the birth of a child at all, as for some six months before that event the father abstains altogether from shaving until the eleventh day of the child's birth. Doubtless this ceremony is set aside in many instances in the present day of compromises, especially in the case of Government and other officials who would not think it respectful to appear before their superiors with a beard of such a growth. By ortho-

dox Hindus, however, and especially by those in country parts who have not yet learned to accommodate themselves to circumstances, this custom is still strictly followed.

In the laws of Manu it is thus written :—

> "By the command of the Véda, the ceremony of the Tonsure shall be legally performed by the three first classes, in the first or third year after birth." (II. 35.)

and it is futher laid down that :—

> "The ceremony of késánta, or *cutting off the hair*, is ordained for a priest in the sixteenth year from conception; for a soldier, in the twenty second; for a merchant, two years later than that." (II. 65.)

The second cutting of the hair here mentioned is now practically an extinct custom, and the first is not now performed in the first or third year, but usually in the *fifth*, when the ceremony is conducted somewhat as follows. Hitherto the boy's hair has been allowed to grow like that of a girl and the fond mother has been wont to ornament it in the same way with plaitings and jewels; but now the heretofore uncut locks must be sacrificed to the inexorable laws of the Hindu religion. The first three cuts with the scissors, on this important family event, must be made by the mother's brother, or failing such a relation, by the next nearest relation on the mother's side. After these first three cuts have been made the boy is handed over to the family barber who clips off all the hair except a small spot on the top of the head. Some short time after this clipping, the head is shaved for the first time and doubtless many a gash has been made and many a tear shed on such occasions. It must be borne in mind that the Hindu barber does not make a nice lather with soap or any like substance, water, pure and simple, is rubbed over the parts to be operated upon and then all is left to the cutting powers of the clumsy-looking razor. When the head is thus shaved various fashions are adopted according to varying ideas of beauty. Sometimes separate locks are left over the temples and at the back of the ears (Kákapaksham—crow's wing). Sometimes again, the hair is allowed to grow all round the head whilst the whole of the top is clean shaven. These forms of beauty are seen in abundance every day as one passes our Aryan brethren with heads bared to the scorching sun in a manner that would mean *coup de soleil* to less favoured mortals.

One interesting fact connected with this first cutting of the hair is worthy of mention. If, for any cause whatever, the boy's mother has made a vow to a certain god, as for instance, when the child

may have been dangerously ill, it is the rule for this cutting of the congenital hair to be made at the shrine of the God invoked. A pilgrimage is arranged to the place and there the ceremony is performed. Sometimes however it may not, for financial or other reasons, be convenient for such a pilgrimage to be made at the time when it is imperative to perform the ceremony. In such a case the shaving takes place at home but a small tuft is left near the *Sikha*, to be removed at the shrine when opportunity for a pilgrimage occurs. Sometimes the hair that has been clipped off is preserved and tied up in a cloth to the rafters of the house until a pilgrimage can be arranged. The hair is then taken to the shrine and thrown into the sacred tank of the temple or delivered to the officiating priest for disposal. The god Venkatesvarudu at Tirupati is a favourite one in South India for such vows. This god also has a shrine at Devaraka Tirumala, near Ellore in the Godavery District, which is perhaps for all practical purposes held as holy as Tirupati.

The real sacred tonsure is however not performed until what may be called the coming of age. This varies according to caste The following is the law laid down on the subject:

"In the eighth year from the conception of a Brahmin, in the eleventh from that of a Kshatriya, and in the twelfth from that of a Vaisya, let the father invest the child with the marks of his class." (Manu, II. 36.)

These marks of the class consist of the Yagnópavîtam, the mark on the forehead, and the *Sikha* or sacred top-knot. At this most important ceremony the head is shaven in the presence of the family whilst the family priests chant Mantrams and musicians play on their instruments without. The top-knot and four small spots surrounding it are left unshaven, the five places being called *pancha sikhalu*. It is said that the top-knot itself must be the size of the foot-print of a cow (Gopádam): but as there are cows and cows this is rather an uncertain measurement and perhaps that is the reason one sees such various sizes in the *Sikhas*, some being comparatively very small whilst others are sufficiently large to cover a great part of the head, and when untied to flow down in a sweeping tail to below the waist.

The whole of this ceremony is so interesting that it may be well to give it somewhat in detail. Each family priest has a kind of rubric telling him exactly what to do on such occasions. These rubrics were originally drawn up by Rishis or Sages, and their directions are strictly carried out. The shaving rite is adminstered just before the young man is invested with the sacred thread

(Yagnópavîtam.) The priest acts for the father who is ignorant of the Mantrams. The theory seems to be that the father administers these rites in the god's stead and the priest acts for the father. The priest first repeats a Mantram as a kind of introductory sentence, which is as follows:—

"Yéná vapaditi chatasrubhihi pratimantram pratidisham pradakshinam pravapati."

And which may be translated thus:—

"He (Jagatjanakaha—The progenitor of the world) utters the four Mantrams commencing with 'Yéná vapat, one at each of the cardinal points in succession, and shaves."

The priest then instructs the father of the youth who is being invested, to take stalks of the sacred grass *Darbha* and put one on each of the four sides of the young man's head, indicating the four cardinal points of the compass, and cut each with a razor, thus showing the barber where to leave the four patches in shaving the head. The priest also directs the youth to turn to the four cardinal points, commencing from the east, and at each he repeats the following Mantram:--

"Yéná vapatsavitá kshuréna sómasya rágnó varunasya vidván téna brahmánóvapaté! damasyá yushmán . . . . iti púrvató vapati."

Which may be thus rendered:—

"The allwise Father, with what razor he shaved the Moon and Varuna, with the same he shaved Brahma also. He said further be ye full of years, and in order that you may have both fame and prosperity I shave commencing from the east."

The whole of this ritual seems to have been elaborated from these two Mantrams. It is explained that Jagatjanakaha—the progenitor of the world,—aforetime shaved the heads of his sons, the Moon, Varuna, and Brahma, that their lives might be prolonged and that fame and prosperity might attend their career. These two Mantrams are the very words he said when he performed the operation and the priest simply repeats them word for word.

A short time after this principal ceremony of the Upanayanam, another ceremony is performed in a temple, the former one being in the house. At this second ceremony the four spots that had been left unshorn around the *Sikha* are shaven off all clean and no hair is left on the head but the top-knot itself. The Hindu is now a complete *Dvija*—twice born, and he can perform any ceremonies that fall upon him in his particular sphere. This sacred top-knot must never after be removed for any cause whatever, as without it,

the man is no Hindu, nor could he perform any ceremonies whatever. I have enquired of learned Pandits as to what would happen if through baldness or by the effects of any disease or accident, a man were to lose his *Sikha,* and it appears that in such a case the absence of the hair would not necessarily disqualify him from performing the sacred offices. This perhaps is an interesting point as it seems to be about the only bit of elasticity found in the rigid Brahminical law.

A custom has grown up that appears to be generally followed, though it is said to be against the strict letter of the law, for boys to allow the side patches (*Kákapaksham.* Telugu *Zulpálu*) to grow again after they have been shaved off as above. This is done to follow out the native idea of beauty! These beauty patches however, can only be worn during the lifetime of the boy's parents; upon the death of either parent he must remove all except the *Sikha.* If a young man is so fortunate as to have his parents living until he himself advances in age, say something between twenty and thirty, and arrives at a period when he adopts for himself strict religious observances, he removes all these side-locks. He then, for his own soul's benefit, adopts religious observances such as prayers and sacrifices to fire and the sun (*Homam* and *Súryanamaskáram.*) For performing which he must be clean shaven except the *Sikha.*

It ought to be here mentioned that when a Hindu becomes a *Sanyási,* that is, enters the fourth and last stage of the Hindu spiritual life, he being supposed to have done with all sublunary affairs, even religious rites and ceremonies, cuts off his *Sikha* and indeed all hair from his face and head and henceforth goes quite bare.

The Hindu, in South India at least, does not wear a beard at all, though from pictures one sometimes sees of Brahmins in the North, it appears as though it is worn by some up in those parts. Customs may differ in such widely distant places in this as in other respects. It appears also that the Kulin and some other Brahmins of the north do not even wear the *Sikha* but crop their hair something after the European fashion, but these must, by this fact alone, be disqualified from performing sacrificial and other rites and ceremonies. When it is said that the Hindu does not wear a beard we must except the Yōgis or hermits who do not shave at all, either the head or the face.

The mustache is universally worn by Hindus of every caste and nation except the priestly class of the Brahmins. This class must

have the face clean shaven. In modern days, however, many of these give up the practice of their priestly office and go into the public services, when most of them wear the hair on the upper lip like the rest of their fellow countrymen.

Amongst Europeans the sign of mourning for deceased relatives is to wear black-clothes; but amongst the Hindus, besides a change in the colour of the religious mark, of which particulars may be given in a future article, the sign of mourning is to shave off the mustaches.

A new comer to the country may some fine morning be surprised to see his Hindu Munshi or clerk or servant come before him with a clean-shaven face, and the change this makes in the appearance of the hitherto mustached individual is so great as to cause him for the moment to be taken for a stranger. Enquiry will discover that the poor man has lost his father or mother or son or brother or some other relative for whom it falls to his lot to perform the funeral ceremonies; upon such an occasion it is imperative that a clean shave be made. As a rule, therefore, when one meets a Hindu without a mustache, it follows that he belongs to the priestly class of the Brahmins or that he has recently lost some near relative.

Another custom worthy of notice is the feast Pushkaram (*Twelve*) or twelfth year festival. Certain holy rivers have a festival every twelve years. That for the Krishna river was last year. (Krisnapushkaram.) At these festivals those Hindus who have lost their father make a pilgrimage to the particular river in order to perform ceremonies for their deceased ancestors. The initial act in this ceremony is to shave the head and face quite clean except the *Sikha* or top-knot. On the occurrence of this festival it is quite curious to see so many men with clean-shaven faces. One can hardly recognize one's acquaintances, the change made in the appearance is so great.

The rules connected with the act of shaving are also strict and somewhat complicated. First of all a man must not shave himself, that office must be performed by a barber. It is easy to see how this restriction arose. Young boys cannot shave themselves and even if they could it would be a very clever boy indeed that could shave his own head especially the back-part of it. Here Hinduism steps in and stereotypes a custom, making it a religious observance. In the Hindu village divisions there is a regular grant of land (Inám) for the village barber and any infringement of this grant leads to law-suits by the injured party. Curious to say there have been suits instituted by village barbers to restrain the inhabitants

of his village from being shaved by any other than himself. This, as a Hindu friend observed, is bordering very closely on slavery; but such is custom and such are the hard and fast lines drawn by Hinduism. As to the time of shaving, a man cannot have this operation performed every day even if he were so inclined, as there are certain holy days and unlucky days upon which such a thing should not take place. For instance, on the day of the new moon (Amávásya) and on the eleventh day from that; and on the day of the full moon (Púrnima) and on the eleventh day from that, these being holy days, also on Tuesdays and Saturdays, these being unlucky days, shaving cannot be done. The operation also must be performed fasting and hence it is generally done in the morning.

There are many other little things connected with the hair that need not be mentioned here; enough has been said to give some insight into the pecularities of the Hindu Tonsure. One cannot however avoid the reflection how much the Hindu is tied and bound with the fetters of custom and religious observances, and utterance must be given to the hope that the day is drawing near when the Hindus will be delivered from all this bondage and into the glorious liberty of the faith of Christ Jesus.

The vexed question as to the retaining of the *Sikha* by Christian converts has been carefully avoided, as these pages are scarcely the place to enter into a discussion that has occupied the attention of two well known Bishops and found them ranged upon different sides. Suffice it to say that whilst some hold it is merely a national custom that is no more connected with religion than everything else Hindu, and hence its retention or not is merely a matter of taste, others maintain that it is so intimately connected with pagan rites and ceremonies as to be distinctly heathen and demand its complete removal. Others there are again who take a more moderate view and whilst they deprecate its retention by Christians as being to some extent a badge of Hinduism, they would not imperatively demand its removal, trusting that as Christianity spreads this, together with many other objectionable customs, will gradually die out.

J. E. Padfield.

THE YOSEMITE VALLEY.

I suppose the assertion may safely be made that the Yosemite Valley is one of the most remarkable spots in the world;

for here are collected together a number of interesting sights any one of which would, like Mont Blanc or Niagara, make a place famous. It lies in the State of California, east-south-east from San Francisco, and about forty-five miles from the watershed of the Sierra Nevada, the snowy summits of which, including peaks of fourteen thousand feet elevation, can be seen all through summer in their dazzling whiteness. There are three ways of reaching the Valley, the shortest and incomparably the most interesting of which involves a stage-coach journey of more than a hundred miles through the mountains. During the last sixty miles of that journey, the road becomes very steep, and the stage-coach, or "stage," as the Americans briefly call it, first with four horses and later with six, clambers heavily up the inclines, but rattles down on the other side at an alarming pace, trembling on the brink of deep precipices, making sharp and wonderful turns, and threatening to throw down upon the horses' backs the passengers who have been successful in the scramble for the coveted outside seats. The whole way lies through most interesting country that gladdens the eye and feeds the thoughts and so the traveller starts early in the morning and goes all day till evening without feeling weary or impatient, and his sharpened appetite is well satisfied with the generous fare at the wayside hotels and farm-houses.

Soon after starting out from the prosperous little town of Sonora the traveller enters upon many miles of exhausted mines, the up-turned earth and stones telling of tens of thousands of strangers from every part of America and from Europe who covered the ground with their sheds and cabins and toiled in their eager search for gold. California is full of men who remember seeing a city's population encamped where now a solitary vine-dresser or herdsman has all the place to himself. And it produces a strange fascination to look to the right and left of the road, and reflect that millions of money in gold have been dug out there. They had gay times in those days, when an ounce of gold dust was thought little more of than a pinch of snuff, and gambling houses and drinking saloons and other accessories of a fast life sprang up as rapidly as the gold-seekers spread themselves over the country. I have read no more graphic account of that period of excitement than "California Life Illustrated," by the Rev. William Taylor, the Methodist so well known in India. Mr. Taylor tells there how he preached on the plazza in San Francisco in 1850 or 1851; and I have met men still living

in the same vicinity, some of them wealthy and prosperous, who remember the shout of his voice and how they used to wonder at his refusing to be dazzled by the profusion of gold, and standing faithful to his commission to warn people that the wealth they were after was by no means the first object of life.

The whole of the country that the traveller to Yosemite passes through contains the deserted cabins of miners, the ruins of the water-mills they constructed, and the trails along which they used to carry their ore to wash it. Here and there a miner is still to be seen at the simple process of "placer-mining," where the pure gold is found loosely mixed up with earth and stones. And here and there again a great mill is seen in full operation, where less than an ounce of gold is to be obtained by crushing a ton of quartz. Two or three times a year a man mining in a "gulch," which exactly means a "nullah," comes upon a place where nuggets of pure gold of all sizes from a grain of wheat to a plantain lie thickly together, and thus fortunes of fifty or a hundred thousand dollars are made in a few weeks. These occurrences serve to keep up a little of the old excitement, so that every summer a number of men wander among the mountains, with a pack-horse or donkey to carry their provisions, "prospecting." In 1881, the year before I was there, two men thus engaged, not worth five hundred dollars in the world, found a good "lead" of silver, and without more work than sufficed to certify the value of the ore, they returned to San Francisco and sold the claim to a New York firm for £50,000. The firm was erecting machinery on the spot when I passed it on my way to the Valley.

One almost regrets seeing such large sums of money fall into the hands of people, who are to be commended if they do not squander it, but who can get no higher good out of it than the miser's pleasure of owning it. For example I spent an evening and night at the cottage of a miner who had recently found a "lead" where gold was to be gathered up in handfuls. The man was no better than a labourer, except that, as it is usual in America, he could read the newspapers better than English labourers do. His wife was a labourer's wife, also able to read moderately well, but without the slightest taste for reading. The grown-up son could read newspapers too, but would have considered going to college an intolerable affliction; and his father had no higher ambition for him than that he might own more horses and control more land than he did—perhaps be the chief partner in a stage-coach company. The

daughter, a bright and pretty girl, went to a common school in San Francisco in winter, and led the rough life of a farmer's daughter the rest of the year. She had no intellectual tastes, and would rather have seen nothing of ladies and gentlemen than have submited to the restraints of refinement. Such were the persons into whose hands a good fortune had suddenly fallen.

Sixty miles of forest is a long stretch, and the traveller soon leaves the mining camps behind him and passes through successive belts of vegetation till he gets into the fragrant shades of the tall yellow and sugar pine woods. Here he meets many family parties making the trip to Yosemite by slow stages in a covered wagon, and camping out at night on any convenient spot near a stream. Others are seen, men from the city, with stout hearts and more or less stout legs, performing the arduous journey on foot. At length he turns the crest of one of the smaller hills, 7,000 feet above the sea, and there, 3,000 feet below him, stretches the Yosemite Valley. This famous valley, the name of which is pronounced in four syllables, with the accent on the second, is about nine miles long and nearly one mile wide, and 4,000 feet above the sea. To state at once its distinctive feature, the hills which inclose it not only average 4,000 feet above the valley, but, instead of sloping upward like other hills, rise perpendicularly. The formation is remarkable, and as both ranges of hills slope in the usual manner on the outer side, and are covered with forest there, the presumption is that a mighty convulsion in by-gone times must have split the mountain lengthways and driven the two halves apart to the distance at which they now stand. One of the unfulfilled prophecies of the Bible, found in the last chapter of Zechariah, predicts such a catastrophe to the Mount of Olives,—"And the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

But we have descended into the Valley: let us look at it. First there is El Capitan, 3,300 feet high, and about a mile long. This solid block of granite without a leaf or blade of grass, rises sheer as a wall, and has no crags or projections, but is flat on the top and rounded at the end. The impression is appalling as one looks at it. Then all round the Valley there are other rocks, some peaked and some domed, but all bare and all perpendicular. In height they are superior to El Capitan, for they rise 4,000, 5,000, and one of them 6,000 feet above the Valley. It should be remembered that these

heights are twice as great as that of Poorundhur or Singhur above the plain of the Deccan, and that the effect is more inspiring because a man can stand at the bottom and look up vertically one mile to the top. Yet the truth is that an extra thousand feet makes little impression at that fearful height; and one does not realize how far up he is looking till he ascends one of the mountains to the level, say, of Poorundhur, and then perceives that the top seems still as far off as it did from the bottom.

It may be asked how a way can be found up a hill that rises like a wall; but by taking advantage of places where one mountain merges into another, and so winding round to the back of the cliffs, ways have been cut to four or five "points," and every day of the season from five to fifty tourists hire guides and horses, and make some adventurous excursion. However, it is almost a daily occurrence for several ladies to dismount at the top and walk the whole four or six miles of the descent. For the incline is so steep that nobody would believe till he saw it done that a horse could cautiously tread its way down the interminable zigzag, while every glance over the precipice suggests Milton's account of the fall into the bottomless pit:—

"Nine days they fell..........."

Most of those who visit the Valley are enchanted with the views from some of the points. But having stood on the "Duke's Nose" at Khandalla, and looked down not only into the valley beneath, but also into the lower valley below the Reversing Station, I give Yosemite the second place in that kind of beauty. The mere fact of its being enclosed on both sides by upright walls limits the view and gives a sameness to the prospect, unspeakably magnificent as that is.

The first beauty of the Valley, in my estimation, lies in its waterfalls. In eight different places a stream comes over the top of the mountains and leaps down into the bottom, and where the first fall, unbroken by any ledge of rock, is of considerable depth, the effect is sublime. There is one that falls 1,600 feet at the first leap, and its roar is heard half way along the Valley. Another, called the Bridal Veil Fall, comes down 900 feet at once, and the peculiar eddies of the wind at that spot cause the spray to float about with a singular resemblance to a bride's long white veil. The sun's rays falling aslant upon it in the evening produce a shifting rainbow of vivid colours.

The bottom of the Valley along the whole of its length is very

lovely, cooled by the sparkling waters of the Merced river, and clothed in the verdure of young oak trees and poplars, with a luxuriance of shrubbery and green grass. At the upper end there is a "Mirror lake" which deserves the name better than any other lake I have seen. It reflects the whole surrounding scene, from the grass that fringes its water, and the trees that droop over it, to the mountains in the near back-ground, and every speck upon their granite face, with a minute faithfulness that could not be surpassed. But rise betimes in the morning and look into the lake where the sun first shows itself from behind the shadow of the Sentinel Dome shedding its brightness upon every object that the water's still surface can reflect, and you will see an exquisiteness of beauty equal to the grace of the Bridal Veil Fall or the majesty of El Capitan.

BENJAMIN AITKEN.

COMMERCIAL EDUCATION.

The cause of Technical Education in India is not singular among movements of any kind, in having to suffer from the mistakes of its friends no less than the obstruction of its enemies. The former proceed from excessive enthusiasm, the latter from apathetic indifference, if not active opposition, but both have the underlying basis of ignorance or oversight of some of the principal conditions of the question. These conditions in their general, or cosmopolitan, bearing have been pretty well thrashed out and are sufficiently well recognised; it is when we come to their local application that we find the tendency to misunderstand or misinterpret. The following lines must therefore be taken solely in connection with present time, place, and circumstances.

The very name "Technical" is a stumbling block to some; its application is in general far too limited, and, if the expression be allowable "too technical." As far as education, in India at least, is concerned I use the term to include those courses of training whose object is to prepare students for the ordinary money-making business of life—whether an art or science, a profession, trade or industry—as opposed to purely academic training. Thus the learning of a foreign language by a clerk, to enable him to conduct trade correspondence in that language becomes, under this definition, a portion of technical education, as much as the tempering of a steel

spring or dyeing a fast-blue. Pushed too far indeed this definition might be said to cover all but an irreducible minimum of education; but those branches must be excluded which are, or ought to be, common to all students. A certain substratum—in my opinion, a substantial substratum—of general information should be imparted to all candidates and on this the various more specific—that is technical—strata can be superposed. It is not an uncommon idea that by taking up some special branch, all others must be necessarily neglected. A parent wrote to me the other day to the effect that he had been informed that by joining the commercial side of a Middle School his son would have to give up all the branches of study likely to be useful to him in after life. This is an absurdly extreme case, but the idea to which it gives forcible expression is a widely spread one.

Technical education accordingly involves something more than the mere institution of schools for special handicrafts; such institutions would only teach the boys to work by rule of thumb, more quickly, perhaps, but more expensively than they can be taught in their father's shop. It is the grafting of special training upon a parent stem of sound general knowledge and trained thinking powers, or the displacement of the rule of thumb by the rule of reason and knowledge, that constitutes the true technical education. In fact while the training of workmen is important enough, it is of only secondary importance to the training of employers and superintendents. In the initial steps of the movement, it is the educated classes who have to be technically trained, not in any way by giving up their present liberal education but by diverting its application into fresh channels, and utilizing its power to work new agencies.

The Technical Scheme of the Madras Educational Department fully recognises this and is withal comprehensive enough. I wish however to refer to the practical operation of only one minute subdivision and that for the sufficient, if selfish, reason that it is the one in which personally I am at present most interested. In introducing any new scheme or changes into a school curriculum other things have to be considered besides the perfection, however absolute, of the scheme itself. School pupils, masters, and managers are not always able to see its beauties in the same effulgent light in which it is presented to the eyes of its fond parents. Practical difficulties may not be beautiful but they are hard enough to knock up against. We have to consider what new study will produce

least disturbance in existing arrangements, which will cost least money, which will present greatest attractions to the boys. In the present case the commercial branch appeared best to combine all three *desiderata*, with this one in addition, that there are always a certain number of vacancies in commercial Houses, the applicants for which are notoriously most unfitted to hold them. To qualify for such posts is not, indeed, the sole or highest aim, but their existence is a valuable lure to students.

As far as concerns Middle Schools, the larger portion of the subjects of study remains the same, while the new subjects differ but little from those previously studied and require little special knowledge on the part of the instructors. These subjects were given in detail in the December number of the Magazine and need not be repeated here. It will be quite easy to form special classes, merely by having all the boys taught together in the common subjects and divided only during certain hours in the day, as they are at present divided in schools of mixed vernaculars. But where the numbers are sufficient to form a separate school it is for obvious reasons advisable to institute such. Thus the Commercial School in connection with Pacheappa's Institutions has a complete organisation of its own and contains in its Middle School Department about 110 pupils. These are under the charge of a Head Master and two trained assistants (Tamil and Telugu), a Writing Master, and a Short-hand teacher. Except the two last, these masters were previously engaged in the Middle or High Schools and find no difficulty in teaching the alternative subjects. The most prevalent objection among the boys was the giving up of Euclid, which they feared might interfere with their course of reading for the Matriculation Examination. This difficulty was however got over by arranging that one section of the Pre-matriculation or Vth Class should be reserved for boys who had yet to begin Euclid and Algebra. As most of these boys will have got over all the Arithmetic required for the Matriculation, the process is only one of compensation.

In addition to the Middle School proper, extra classes open this month for students of the High School and College and any others who, having passed the Middle School or Matriculation Examinations, are desirous of appearing for the extra subjects. These classes are held from 4 to 6 P.M., to suit the convenience of the pupils; the fees are 8 annas per mensem for each extra studied. About 25 names were enrolled for these classes before they were opened.

The subjects at present taught in the extra classes are Penmanship, Commercial Correspondence, Short-Hand, Commercial Arithmetic and Book Keeping. I intend to have a course in Political Economy during the months July—October.

Application has not yet been made for a grant, but I fully expect that with the grant the school will be self-supporting. In fact with a more modest organization and less liberal salaries, such a school should be self-supporting without any grant: to ensure the success of the present experiment it was resolved to have teachers above rather than below the necessary standard. The head master for instance draws a salary higher than that of many High School Head Masters. This point is important, as many school managers imagine that the expense of these special subjects will be so great as to be prohibitive.

From the large correspondence I have had, I gather that schools of this description will ere long be very popular through this Presidency. Amongst others, the Rev. F. Matthissen has gone into the matter *con amore* at Calicut, and I understand the Mysore Government is contemplating, if it has not yet decided on, the bifurcation of some of its more important Middle Schools. The great fixed idea to drive out of the boys' heads is, that there is only *one* path to the Middle School Certificate; when they get this theory removed they will commence to exercise their right of choice among the alternatives. Opportunity will then be afforded for introducing the other proposed branches of Science, Art, and Industry.

To return, however, to Commercial Education. It is hardly worth while mentioning the common objection that you cannot give office training out of an office, or turn out ready made merchants from a school. Such remarks only betray the crass ignorance of those who make them. Any one who believed the contrary, or who, acknowledging the truth of the statement, argued therefrom the uselessness of giving any preliminary training whatever, would not be worth reasoning with. More important, because more firmly held by a more intelligent class, is the objection that, however trained, native lads will never do well in business houses. This objection can be based only on past experience, and consequently we find those who have experience of Bombay and Calcutta, introduce the limitation "Natives of Southern India." But it is here absurd to argue from the past to the future. Absence of education and early training produces much worse effects than mere absolute ignorance of day-to-day duties. That ignorance can be more or less

removed by patience and perserving plodding, but no office work or training can supply that feeling of enthusiasm and interest which belongs to one who has undergone a special training, and who throughout his school days has looked forward to mercantile employment as the business and object of his life. A commercial life has been looked upon either as the birthright of special castes or families (who have certainly not proved their unfitness for it) or as an undignified bye path to which educated or semi-educated failures betake themselves in despair when they find all other paths blocked to them. When the time comes that the son in the counting house or warehouse is regarded as being as usefully, intelligently, and honourably employed as his brother in the lawyer's or public office, he will soon show that the employment can be made equally profitable and thus give the most conclusive proof of his fitness for it. And the best way of promoting this feeling of honourable and intellectual equality is by introducing it in the school curriculum, and making the examinations, different indeed, but just as difficult in their way. When the boys find that there is no difference social or intellectual at school they will not discover any in after life.

Another objection comes, not from employers but from would-be employés and their friends. It is said that firms will not entertain, or at least will not entertain in positions of trust and influence, trained natives, simply because they are trained. Those—and they are many—who urge this can know little of the character of English merchants if they imagine them as a body liable to such petty jealousy. But even if they were, the argument of pounds, shillings and pence would compel them to put their race jealousy in the back ground. An English merchant does not import English clerks and managers at high salaries simply out of spite, or to satisfy an expensive ambition. He does it because he cannot get what he wants here at any price. When he can get men as good at lower salaries, or what is just as likely better men at the same salary, he will gladly take them. North Indian experience shows this and London experience too. It has become a standing outcry at home that mercantile offices are crammed full of German clerks. This does certainly not arise from British affection for the Germans—there is little love lost in that quarter—but simply because they are the best men. A young German looks upon commerce as one of the noblest professions. He learns commercial history and geography, and all the other necessary adjuncts of business at school, along with two or three foreign languages. He then proceeds, say to

Paris where he takes a subordinate appointment in a large house, perhaps on a small salary, perhaps upon none at all. After a year so spent he proceeds to London or New York and repeats the process. With this experince and training he either commences business on his own account or commands the very best appointments. Fitness for the post is the claim above all others which will ensure success in a mercantile life.

But this objection, even if true, is very limited in its application. There is surely a wider field before those who in India enter on a commercial life than filling the vacancies at the desks of existing British firms. There is no question of ousting these or entering into suicidal competition with them, but there is a question of developing the trade and with it the material prosperity of the country. The trade and commerce of India whether external or internal, whether in manufactures or in raw products, is only in its infancy, and it will never grow to its due proportions until it is taken in hand by the natives themselves. A race of trained commercial men—and by training I mean not the mere acquisition of expertness in the mechanical operations of an office, but the gaining of that combined knowledge and experience which conceives, inaugurates, and carries out commercial transactions—a body of such men will soon do wonders in multiplying the resources, augmenting the trade, and adding to the wealth of the country. It is the keen eye of the trader that sees where an industry can be planted, his quick hand seizes the opportunity, his energetic perseverance developes it into a great success. This view of the future may appear a chimera, but the future itself will furnish the best solution of the question. I do not indeed ask objectors to change their apathy into enthusiasm, but I do wish them to think that in introducing technical education in its varied branches, its friends have a higher object, can foresee a loftier success, than the mere teaching of a few small boys to perform a few simple mechanical operations. However far it may be gratified the aim is to turn the youthful intelligence of the country into new channels, in which it may course along with increased strength and ardour. And we shall console ourselves by saying to the sceptic :—

"Is the goal so far away?
"Far, how far, no tongue can say,
"Let us dream our dream today."

John Adam.

THE SILENT LAND.

Remember me, when I am gone away,
Gone far away, into the silent land,
When you can no more hold me by the hand
Nor I half turn to go, yet turning stay :
Remember me when no more day by day,
You tell me of our future that we planned,
Only remember me, you understand,
It will be late to counsel then or pray,
Yet, if you should forget me for a while,
And afterwards remember, do not grieve,
For if the darkness and corruption leave
A vestige of the thoughts that once I had,
Better by far you should forget and smile
Than that you should remember and be sad.

ROSSETTI.

IDEM LATINE REDDITUM.

Sis memor usque mei, quamvis per longa viarum
Discedam in tenebras ac sine voce locum,
Amplius heu dextræ nequeas qua jungere dextram
Aut struere optatas mox abitura moras :
Sis memor usque mei quum jam noctesque diesque
Haud liceat mecum mutua fata loqui ;
Sis memor hoc tantum, namque illo tempore fundes
Nequidquam monitus invalidasque preces,
Ut tamen in tempus capiant oblivia mentem,
Ne memori redeat mox tibi mente dolor,
Hujus enim si post tenebras et inane sepulchrum
Pars animi maneat quantulacunque mihi,
Quam satius læto sumes oblivia vultu
Quam tua si gemeret mens memor usque mei.

ALEX. MONRO.

LITERARY NOTICES.

Tales of the Pandaus. By a Wandering Cimmerian: Calcutta, Thacker, Spink & Co. Price Rs. 2-3.

The author in his preface deprecates criticism of these Tales, "written, as they were, simply to *amuse*." This indeed he seeks to keep prominently before the mind of the reader.

"These stories do not aspire to serve any 'moral purpose;' they were written simply to amuse fellow travellers, mostly at the localities introduced in each story."

The little tales told with such charming grace and quaint beauty require some explanation. They are neither historical nor legendary. They are rather the product of the author's imagination working on some fragments of mythology, or to use his own words:—

"They have no claim whatever to be considered exact reproductions of Hindu fable, as they have in fact little or no foundation in legend or chronicle. The main thread of each is purely imaginary, though a certain veri-similitude to recorded quasi-historical legend has been observed throughout the work."

Five heroes of the Mâhâbârât are selected as the champions of the Tales. These move in a fairy land called up by the imagination of the writer. Around them, not less important, are the spirits of the mountains and the nymphs with which fancy has loved to people the dreamland of the past. Some deities in Hindu mythology play their part in the development of the stories. All is blended together in graceful prettily told tales which should certainly fulfil the purpose of their author, to make an hour pass pleasantly.

Among the most interesting we would specially mention "The story of Sediva the Pandau," "The regrets of Arjuna," and "Nakoola," though indeed all possess to a greater or less extent an idyllic charm and beauty.

The Great Indian Problem of the day, or, The evils of repressive administration in a progressive age, and the necessity of a better understanding between the rulers and the ruled. By SENATOR. Anglo-Oriental Library, Calcutta: 1885.

There is much in this little pamphlet which will commend itself to thoughtful men amongst all classes in India. All desirous of the good of India, whether Native or European, should appreciate every attempt to bring the different classes to a clearer understanding of each other. Much of the essay is fitted to accomplish this. We fear, however, that the concluding pages, in whatever spirit brought forward, will do much to neutralize the wise and thoughtful remarks in the first part of the pamphlet. The citation of a number of individual examples of injustice

or of apparent injustice will, in the minds of the majority of readers, obscure and destroy the very object for which the essay professes to be written. Had the author confined himself to indicating lines along which a progressive government might safely advance, one should have had no fault to find. But can any one hope that a better understanding between the rulers and the ruled will be attained by language and allusion to incidents calculated to stir up the feeling of those whom the author describes as "ignorant masses whose thick darkness no educational light has yet penetrated"? While however this is the case, many of his words are worthy of the most careful study by all anxious for the growing prosperity and growing freedom of India.

The title indeed might have been more aptly chosen, for the drift of the essay suggests rather, "The advantages of a slowly-progressive administration in a slowly-progressive age."

The keynote of the pamphlet is struck by a quotation from a speech of the present Viceroy :—

"'If there is one principle more inherent than another in the system of our Indian administration it is that of *continuity*. Nothing has struck me more than the loyal and persistent manner in which successive Viceroys, no matter what part they have played in the strife of party politics at home, have used their utmost endeavours to bring to a successful issue whatever projects their predecessors may have conceived for the benefit of the people.'"

Accepting this heartily as the policy of the Government, the author goes on to point out in contrast with this the conservatism of the people :—

"It is to be feared that the conservatism of the people has been far from equally reciprocal to administrative direction. The vast and varied races of the empire have all along been tenacious of caste and custom, and legislation has had to do the work, though only partially, which education would have done in a less prejudiced country. It was however impossible to resist altogether the reforming and refining influences of a civilized Government. Education has had a successful course, but as the results show, it has operated like a hot-house to accelerate growth and development prematurely. It has only skimmed the surface of the teeming millions of India, and it cannot be lost sight of, that if now there are highly educated communities, there are also far outweighing that number deeply ignorant masses whose thick darkness no educational light has yet penetrated. Enlightenment for a topmost story with ignorance, prejudice and semi-savage customs below it, can at best make but a sorry edifice ; such is the India of to-day."

"Its educated communities have yet to realize the obligations they owe to their countrymen, and they would do wisely well to look not overhead and forward to achieve sudden feats of intellectual superiority, but to the grovelling masses below them and take them hand in hand in moral and social improvement."

"How powerless the educated are among their own countrymen for any practical good is obvious from the antagonism they provoke against themselves by

their educated adoption of alien views and reforms. Mr. Behramji Malabari has put himself forward as a reformer to effect some remedy for what he considers the two great social evils of Hindu society—infant marriage and enforced widow-hood. A few others also have attempted actively to promote a reformation in this direction and associations have been established with the same object, but beyond enlisting on their behalf the interest and sympathy of small knots of their own educated few, they are powerless to influence the masses around and below them."

"It has yet to be impressed on the native mind that British rule has all along been characterized by a policy of advancing the people in political life. Its successive measures of administration have been conceived in the immediate interests of the people, and so far as rulers have seen the expediency and legitimacy of making concessions, nothing has been withheld to provoke popular disaffection or educated hostility. In their eager anxiety for public recognition the educated have evidently mistaken delay for denial, and impatient of the least hesitation on the part of rulers for immediate action, have generally fallen into the very questionable attitude of disappointed claimants."

The rest of the pamphlet is occupied, as we have already indicated, with pointing to certain hopes among the people which the Author thinks the Government would be justified in meeting.

Ancient India as described by Ptolemy, with Introduction, Commentary, Map of India according to Ptolemy, and a very copious Index, by J. W. McCrindle, M.A., M.R.A.S. Calcutta: Thacker, Spink and Co. 1885.

For the last few years Mr. McCrindle, formerly Principal of the Government College Patna, has been engaged in a work which cannot fail to prove of value to those who are interested in the history of India. This work consists of the publication of "a series of copiously annotated translations of all extant works relating to India, written by the Ancient Greek and Roman Authors." Three volumes of this series have already been published. *Ancient India as described by Megasthenes and Arrian; The Commerce and Navigation of the Erythraean Sea: being a translation of the Periplus Maris Erythraei (Circumnavigation of the Red Sea and Indian Ocean) and of Arrian's account of the Voyage of Nearkhos*; and *Ancient India as described by Ktêsias the Knidian.* In this the fourth volume, Mr. McCrindle has brought together the papers upon "Ancient India as described by Ptolemy" which originally appeared in the "Indian Antiquary," while the fifth and last volume is to contain Strabo's Geography of India and the accounts of the Macedonian Invasion of India given by Arrian and Quintus Curtius.

If the importance of a book is to be measured by the influence it has exerted upon the opinions of men, the writings of Ptolemy should receive much attention from us, for, as Mr. McCrindle truly says in his preface,

"Ptolemy's Treatise on Geography, like his famous work on Astronomy to which it formed a sequel, was destined to govern the world's opinion on the subject of which it treated until the dawn of the modern era, a period of about 1300 years." While in this way the writings of Ptolemy are important, they cannot be said to be of great interest to the general reader. Certainly they are not so interesting as the works of Strabo or of Diodorus Siculus. This arises from the fact that Ptolemy was in the first instance not a geographer or traveller, but an astronomer. In his treatise on Geography his object is "not so much to describe the earth's surface as to lay down the principles on which maps should be constructed, and to determine the latitude and longitude of places with a view to their being mapped in their proper positions." As this is Ptolemy's object, Mr. McCrindle gives in the introduction a very readable account of his system of Geography, and translates some of the introductory chapters of Ptolemy's work in which the length of the known world from east to west is discussed. Ptolemy's chief mistake in this connection was that he made Asia extend very much further east than is the case, a mistake which, in a sense, may be said to have been the cause of the discovery of America by Columbus. After the introduction come descriptions of India within the Ganges, India beyond the Ganges (including Indo China) the Sinai (Southern China) and the Island of Taprobanê (Ceylon), while as a suitable appendix is annexed Ptolemy's Geography of Central Asia. The word "description" is used in a very wide sense indeed when it is applied to Ptolemy's lists of names. The usual amount of information which he gives about any place is its latitude and longitude, but in the case of a town he often adds whether it is a mart, an emporium or a metropolis. Occasionally, however, he breaks his customary rule and gives what for him is quite a long description. Thus, for example, when he comes to Ceylon he says:—"Opposite Cape Kory which is in India is the projecting point of the Island of Taprobanê which was called formerly Simoundon and now Salikê. The inhabitants are commonly called Salai. Their heads are quite encircled with long luxuriant locks like those of women. The country produces rice, honey, ginger, beryl, hyacinth, and has mines of every sort—of gold and of silver and of other metals. It breeds at the same time elephants and tigers." Much of this is true even at the present day, and on reading it we at once begin to wonder whether the men of Ceylon in Ptolemy's time wore tortoise-shell combs in their "long luxuriant locks." It is in fact so good that we could wish the great astronomer had deigned to put on record a few more trivialities of the same kind. The method which Ptolemy adopted in his description of India within the Ganges, is as follows:—He begins with the coast which he describes from the mouth of the Indus to the mouth of the Ganges: he then proceeds to describe the mountains, the rivers and the towns in the interior, and

concludes with a description of the islands. The same method is employed in his account of India beyond the Ganges.

If, however, Ptolemy's account of India does not give much information about India the same accusation cannot be made against Mr. McCrindle's notes. They are of course largely composed of accounts of the attempts which have been made to identify the places mentioned by Ptolemy. Still, in addition to this, they contain a great deal of historical and philological lore, and cannot but be of great interest to all who concern themselves with the past of India. Mr. McCrindle says that "on glancing over the names one cannot fail to remark how very few of them have any but the most distant resemblance to the indigenous names which they must have been intended to represent." This should not however surprise us when we recollect how faint a resemblance the popular spelling of Indian names at the present day bears to the spelling of these names as used by various learned bodies and as given, for example, in Keith Johnson's Royal Atlas. How many ordinary persons would recognise Tuticorin in Tuttukudi or Pondicherry in Puduchcheri, a form which Mr. McCrindle seems to prefer—not to speak of Kayan Kulam and Kachhi which we are to believe are the correct forms of Quilon and Cochin? It is hardly to be wondered at that Ptolemy produced many strange names when we are told that quarter-masters of regiments have been unable to identify a single place in the routes furnished to them by Government Offices. Sometimes indeed our inability at once to recognise a name he gives is due to our ignorance of the native names. Thus in his description of "the Kolchic Gulf where there is the Pearl fishery" *i.e.*, the Gulf of Manar, he speaks of an emporium Kolkhoi. This is clearly seen to be Tuticorin when we learn from Mr. McCrindle that the Tamil name for that town is Kolkei. One great cause of the confusion of names which often takes place is that when persons hear a strange name for the first time they are apt to transform it into some name which occurs in their own language, if the two words have the least similarity. It is thus difficult to tell whether the Greek names which occur in Ptolemy are corruptions of Indian names or are translations of them. In spite of this many of the places which are mentioned by Ptolemy and other ancient writers have—thanks to the assiduity of men like Mr. McCrindle,—been identified in a satisfactory manner. This investigation is more than a mere attempt to solve curious riddles, for from the names which are found in a country much may often be learned about its past history. One illustration of this from Mr. McCrindle's book may be given. In his description of Southern India Ptolemy mentions a city called Modoura which he says is the royal city of Pandion. This city may of course at once be identified with Madura while, as Mr. McCrindle tells us, "the kingdom (Pandion) was so called from the heroic family of the Pandya which obtained

sovereign power in many different parts of India." It is thus clear that, years before Ptolemy wrote, the Dravidians of Southern India had been conquered by the Aryans from the North. To use Mr. McCrindle's words :—" The city to this day retains its name and thus bears, so to speak, living testimony to the fact that the Aryans of Northern India had in early times under Pandya leaders established their power in the most southern parts of the Peninsula." It may interest some to know that the name of this conquering race is believed by Mr. McCrindle to be etymologically connected with the name of a place about which also we hear a good deal at the present day. "Herat" says Mr. McCrindle "is called by oriental writers Hera, a form under which the Áreia of the ancients is readily to be recognised." "Areia was a small province included in Ariana, a district of wide extent which comprehended nearly the whole of ancient Persia. The smaller district has sometimes been confounded with the larger of which it formed a part. The names of both are connected with the well-known Indian word *ârya* 'noble' or 'excellent.'" The town of Herat itself Mr. McCrindle and others identify with the town called by Ptolemy "Alexandreia of the Areians" and in support of this he quotes from Wilson's *Ariana Antiqua* a memorial verse current among the inhabitants of Herat in which it is stated among other things that Herat was completed by Alexander.

The Map of India according to Ptolemy, of which a copy is given, is a very curious and in many ways a very interesting document. In spite of his careful researches and in spite of his learning the great astronomer was woefully mistaken in his ideas as to the form of India. Some conception of the magnitude of the error into which he fell may be given when it is mentioned that Ptolemy places the great south-west point of India at Simylla which is identified with Chaul, a place about 20 miles South of Bombay, "thus effacing from the Map of India the whole of the Peninsula." There the coast turns sharply to the east and continues in that direction till it reaches the promontory Commaria which is at once recognised as Cape Comorin. Then follows the Kolkhic Gulf or Gulf of Manar. It is bounded on the north by the promontory Kory which has to do duty both for Point Calimere and for the long spit of land in which the island of Râmêsvaram terminates. This mistake is due to the fact that each of these points is called by the Hindus *Koti* which means "end" or "tip." From Cape Kory the Coast for a short distance runs in its true direction *i.e.*, north; and then occurs the most extraordinary mistake, which is thus described by Mr. McCrindle :—

"The actual direction of the east coast from point Kalimir is first due north as far as the mouths of the Krishna, and thereafter north-east up to the very head of the Bay of Bengal. Ptolemy however makes this coast run first towards the south-east, and this for a distance of upwards of 600 miles

as far as Paloura, a place of which the site has been fixed with certainty as lying near the southern border of Katak, about 5 or 6 miles above Ganjam. Ptolemy places it at the extremity of a vast peninsula, having for one of its sides the long stretch of coast just mentioned, and he regards it also as marking the point from which the Gangetic Gulf begins. The coast of this Gulf is made to run at first with an inclination to the west-ward, so that it forms at its outlet the other side of the Peninsula."

The result of all these errors is that in the Map of India according to Ptolemy we are presented with a coast line which bears a much fainter likeness to the coast of India than to the south coast of England or Spain.

In spite however of all his mistakes Ptolemy has shown that he knew a great deal about India, and he could hardly have found a more careful commentator than Mr. McCrindle. Many people have very vague ideas as to the amount of knowledge which the Greeks and Romans possessed on this subject, and seem rather inclined to think that India was discovered by the Portugese or perhaps by the Honourable East India Company. Such dim notions are at once dispelled by the perusal of Mr. McCrindle's translations, while the information received from his thoughtful notes amply repays one for the time one spends upon them.

Two years in the Jungle, the experiences of a Hunter and Naturalist in India, Ceylon, the Malay Peninsula, and Borneo. By William T. Hornaday. London: Kegan Paul, Trench and Co., 1885.

One of the more recent and important additions to the ever-increasing list of books which treat of sport and adventure in the East Indies. The author Mr. Hornaday left America in the capacity of collector to Ward the well-known purveyor of natural history objects, for the purpose of procuring specimens of Oriental forms only to be obtained by a collector in the field. His instructions were to visit India, Ceylon, the Malay Peninsula, and Borneo, and collect examples of the vertebrate fauna of these regions, special stress however being laid on the preparation of skeletons and skins of the larger mammals.

After breaking the journey in Britain, Italy, and Egypt, in which places Mr. Hornaday managed to successfully combine amusement and business, Bombay was reached in the month of January 1877. A week spent here sufficed for preparations and the journey was continued to Allahabad and thence to Etawah on the Jumna, in order to procure specimens of the Gavial (*Gavialis gangeticus*). Two chapters are devoted to the habits and methods of obtaining this interesting reptile. In three weeks, twenty-six Gavials were obtained; the largest measuring 12 feet was killed at 200 yards range across the river. The largest known Gavial—at the Jardin des Plantes, Paris—measures 20 feet 7 inches,

and a skeleton exists in the museum at Allahabad 17 feet in length. Various other interesting animals were obtained along the Jumna, but being unprovided with nets or proper apparatus Mr. Hornaday had to suffer the disappointment of seeing numbers of the Gangetic Porpoise (*Platanista gangetica*)—a rare animal in collections—without being able to secure a single example. After a profitable stay of eight weeks in the N. W. Provinces he proceeded by way of Agra and Benares to Calcutta, and in the latter place shipped part of his collections for America.

It was however Southern India that held out greatest inducements, and Madras was reached in May 1877, a time when the Presidency was in a state of dire distress through famine. Mr. Hornaday speaks of the Madras Government Museum in terms of the highest praise, the collection of stuffed fish having especially taken his fancy; altogether he pronounces it an institution of which the "Benighted Presidency" may be proud. An amusing account is given of some of the difficulties which beset travellers on the Neilgherries. Here is one of them.

"But every rose has its thorns. The 'pony' I rode (which was furnished by the Madras Carrying Co. at an exorbitant price) was a wretched, half-starved, and wholly worn out beast which it seemed a sin to ride. At every step it threatened to collapse, like the famous 'One-Hoss Shay.' It was the first time I ever bestrode a skeleton, and tried to make it walk. The experiment was not a success, for about every two rods my pony skeleton insisted upon stopping, and, at the end of the second mile, I dismounted and walked on, leaving my fiery, untamed steed standing in the middle of the road with his head down, a prey to his own gloomy thoughts. Two miles farther up a 'fresh (!) pony' awaited me. It was a slight improvement upon the first one, having been fed only a week previously; but the fault of this noble animal was that he wanted to stop, and would stop every few minutes, to look at the scenery. After three miles I abandoned him also as a derelict, and finished the ascent on foot."

The visit to the Neilgherries resulted in failure as far as the collection of specimens was concerned; in the Wynaad Forest however more success was met with. The most interesting chapters in the book are those which treat of Mr. Hornaday's adventures in the Animallai Hills and here for the first time he met with the Elephant and Tiger in their natural haunts. The feat of meeting his first Tiger, on foot, and killing it within four minutes after sighting it, is graphically described and is one of which any sportsman might well be proud. Subsequently application was made to the Government officials for permission to shoot a full-grown tusker Elephant in the Animallai Forest, a favour which was granted "cordially, gracefully, and promptly." The wished-for Elephant was obtained after an exciting chase and some considerable difficulty was experienced in the preparation of its skin. After a successful campaign in Southern India he returned to Madras with the skeletons or skins of two Elephants, two Tigers, eight Bison, and a large

number of other animals. After having shipped these to America he proceeded by steamer to Ceylon.

As regards this island Mr. Ward's instructions to his collector were, the following remarks, simple yet comprehensive. "Plunder Ceylon. Rake the island over as with a fine-toothed comb; catch everything you can in three months time, and send me the best of it." Mr. Hornaday appears to have acted up to this advice, the result being that a large number of both vertebrate and invertebrate forms were sent off to Rochester. A very productive hunting-ground was found at Mullaitivu in the northern end of the island, and among other valuable animals obtained were twelve specimens of *Crocodilus palustris* and a living Manis (*Manis pentadactyla*). At Colombo Mr. Hornaday had to suffer the hardship of paying six rupees per gallon on a large consignment of methylated spirit sent out from England. It is therefore not to be wondered at that he complains bitterly of the injustice of levying duty on spirit only fitted for scientific purposes. The remainder of the book is taken up with an account of the author's wanderings in the Malay Peninsula and Borneo, and it will suffice here to say that the interest is maintained to the end.

In short the general reader will find this an entertaining, and in many places an amusing book, not a few of the incidents being related with considerable humour. As Mr. Hornaday states that he came out to India without having had any previous experience in shooting big game, he must be congratulated on his success, and the slight tendency to dilate on his powers which he now and then exhibits, is all the more excusable. The work is not however without a few mistakes, the majority of these tending to prove that the author's zoological knowledge is on some points not altogether accurate. The illustrations, most of which are reproductions of drawings by Mr. Hornaday himself, are on the whole good.

The History of England from the accession of James the Second, by the Right Hon. LORD MACAULAY, with life and notes. Chap. I. Madras; Higginbotham & Co., 1886, Rs. 2-8.

This volume is issued with the view of meeting the needs of Candidates for the F. A. Examination in 1887. A book intended to guide the minds of young students, whose prevailing fault is inaccuracy, should, whatever else it may be, at least be accurate. We have been struck however with something more than amazement, to find that the first pages, including the life of Macaulay, his style, &c., present us with a specimen of careless editing such as we have seldom seen equalled. It is true the "Life of Lord Macaulay" is quoted from Beeton's "Dictionary of Universal Biography," though no quotation marks, or other acknowledgement would reveal it. But if so, why should it not be an accurate copy?

The necessities of a dictionary too may demand that the article should begin "Macaulay, Thomas Babington, Lord," but what compulsion urges the present author to do the same? Again, a writer in England is justified in saying that Macaulay "in 1834 *went* to India . . . . and . . *came* back to England to acquire fame," but on what grounds is a writer in India justified in following his example?

The very first page gives us the following :—

"His household books were, however, the Bible, and the 'Pilgrim's Progress;' and many a strong passage in his works of description or vituperation; sprinkled with Biblical words, shows how familiar he had been with Scripture phraseology in early youth."

"During twenty years, his first contribution was followed by many others, some upon books, some upon lives of eminent men, of which the best were those on Hastings and Clive. Original efforts of his genius working on new material, the gathering of his own eye and ear in the county which they so splendidly describe."

On the next page we read :—

"For a few years he pursued both politics and letters, he representing Edinburgh in the House of Commons, and writing articles for the 'Edinburgh Review.'"

"Recent *editions* have been made to this nice collection."

This carelessness which meets our eye in the first pages is the more to be regretted, that the notes at the end reveal much more labour and display more accuracy. Occasionally even among them we come across a grammatical error.

"Cortes . . . . a celebrated Spanish adventurer bred for the law, but renounced it to follow a soldier's life," (p. 111.)

"He was neither able to read or write." (p. 111.)

But these are perhaps pardonable slips. The notes are copious, and are fitted to be of considerable assistance to the Student in giving him much information which it might be difficult for him to obtain for himself.

No editor's name, it will be noticed, is given, and we cannot but regret that Publishers so well known as Messrs. Higginbotham and Co., to whom Madras owes much, should have lent their name to a work which is quite unworthy of their reputation.

The Indian Press Guide, by TOM LUKER, Madras; printed by Vest and Company, 1886. Price 1 Rupee.

This useful little volume is best described by transcribing its title page :—"The Indian Press Guide and Eastern Advertiser's handbook, (Second year) 1886. A list of the daily, weekly, and other newspapers, magazines, reviews, periodicals, &c., issued in India, Burmah, Ceylon and other countries in the East, with particulars of their time and place of publication, price, language in which printed, &c."

Little is attempted by the compiler except a tabular statement of the papers published, with the names of their publishers, &c., but in a preface he states that he believes the average circulation of the native newspapers throughout India is 450 per issue. This includes one Bengali paper with a circulation of 20,000 copies. We would have been glad to see some summaries of the data collected but that, perhaps, we may get in a future edition.

A Prose Version (With Explanatory Notes) Of the English Poetical Selections for the Matriculation Examination. University of Madras. By JOHN ADAM, M.A., PRINCIPAL, PACHEAPPA'S COLLEGE, MADRAS. Madras: V. Kalyanaram Iyer, Esplanade. Price 8 annas.

"Et tu Brute! Has then the respected Principal of Pacheappa's College joined the band of Note-Book makers, who have been accused, amongst other things, of inciting the natives to murder the Queen's English?" Such were the words that rose to our lips when this small volume came into our hands. On turning, however, to the Prefatory Note we found that Mr. Adam has this to say for himself:—

"My experience with perhaps 75 per cent. of the boys is this. I ask the meaning of a passage,—it is promptly explained to me in a very ornate paraphrase, learned by heart. I enquire the meaning of the paraphrase—no answer. I take a word in the original and request to be told its individual meaning, or to have the word (or clause) representing it in the Paraphrase pointed out to me. Again no answer or, as an alternative, the wrong words are coupled together with the most ludicrous results."

It thus appears that Mr. Adam has composed this note-book, not so much from choice, as necessity. Paraphrases and notes are demanded. The supply to meet this demand is often bad. The only alternative then, is to improve the supply. We admit the force of the reasoning.

The plan on which the Paraphrase is constructed is as follows:—

"(1) The Poetry is written in the Prose order. (2) Any words or phrases, apt to be misunderstood, are replaced by synonymous words or phrases. These synonyms are printed in Italics and where the synonym of a word is a phrase, the words of the phrase are connected by hyphens. (3) Ellipses, whether grammatical or to complete the sense are supplied within *round* brackets. (4) Occasionally a clause will be found in *square* brackets. These are employed to indicate an *alternative* Version or an explanation not sufficiently important to require a special Note."

This plan seems carefully and successfully carried out, and we are glad to see it is not overdone. No countenance is given to the idea that in paraphrasing a sentence every word must be changed. The Notes, which "are not intended to take the place of Grammar and Dictionary, but to elucidate obscure passages or to furnish such information as is not easily obtained," seem quite up to the mark.

NOTES AND EXTRACTS.

We are indebted to Dr. Gustav Oppert for the following very interesting notes on the gravestone in the Church at Cochin.

At 3 o'clock in the morning of the 25th of December in 1524 the discoverer of the Cape route to India Don *Vasco da Gama*, Conde da Vidigueira, Almirante, Visorei das Yndias, expired in the Town of Cochin and was buried with great pomp in the principal chapel of the Church of the Franciscan Monastery dedicated to St. Anthony. Fourteen years later the mortal remains of the Viceroy were removed to Portugal by his fifth son Pedro da Silva da Gama and deposited at Vidigueira. Here they rested until 1872 when they were carried to Lisbon to be deposited in the Portuguese Pantheon.

This Franciscan Church was in 1663 converted by the Dutch into their principal place of worship, and has been used as the Protestant Church since 1817, when a Chaplain was appointed to Cochin. In the interior of the Church stands, on the left wall, among others a stone which tradition points out as the tombstone of Vasco da Gama. The stone is broken into two pretty equal halves, the upper half containing a coat of arms and the lower an illegible inscription. The word "Gama" is easily read and also pretty well preserved is the coat of arms, whose first quartering resembles somewhat the original arms of the Gama family, which, since Vasco da Gama, is quartered with the *Quinas* of Portugal. When at Cochin I took a photograph of this tombstone. I am indebted to my friend Professor Tyrrell Leith of Bombay and to Dr. Gerson da Cunha for a great part of my information respecting this stone. In 1863 all the Portuguese and Latin inscriptions found at Cochin underwent a careful and critical inspection and were finally published in Goa.

This Inscription reads as follows :—

S DE VASCO FRZ PIM
ENTEL DO CONSEL
HODESVA MAGEST
ADE FALESEO EMA
IO DE 67 AVENDOT
RESANNOS ESINCOM
ESES QVE...................
AQVI ESTA CIDADE

i.e., S (Sepultura) de Vasco Frz (Fernandez) Pimentel do Conselho de suá Magestade. Faleseo e maio de 67 (1567) avendo tres annos e sinco meses que . . . a qui esta cidade; or in English: "Grave of Vasco Fernandez Pimentel of the Council of His Majesty, died in May 1567 having three years and five months . . . . here in this city."

Vasco Fernandez Pimentel was Governor of Cochin from 1564 to 1567. He was Governor at a most critical time. The cruelties perpetrated by the Portuguese had at last exasperated the Hindus to such an extent that the whole country rose against them in arms; one of the most conspicuous leaders being a Malabar Lady of Cannanore whose husband had been slaughtered. In 1565 two successive Rajahs of Cochin were slain in battle. One of the greatest atrocities was a few years later committed by a near relation of Vasco Pimentel, Don Antonio Pimentel, who in 1570 ruthlessly murdered Ayero, King of Ternate, a faithful and staunch friend of the Portuguese. About this very time the greatest poet of Portugal, Camoens, left the shores of India sadly conscious that the Portuguese power in India was only ephemeral and that Portugal could not keep India when at its own gates was standing a powerful enemy. For, alluding to the empty title of *Lord of Ethiopia, Arabia, Persia and the Indies* which the King of Portugal had assumed, he wails :—

" Ah, whither wilt thou lead us now astray,
Bent as thou art the fated land to wrong ?
To what new forms of pain and death betray
With sounding names enticing us along ?
What golden mines, what gorgeous realms of day,
Are now the promise of thy facile tongue ?
What wondrous victories, what pomps of glory,
Ovations, triumph, palms, immortal story ?

Leave you a foe increasing at your gate,
To seek another over seas so wide,
For whom this ancient realm made desolate,
Drain'd of its strength, in ruin shall subside ?
Court you a peril dark, an unknown fate,
That fame may flatter and exalt your pride,
Proclaiming you, with liberal pomp of words,
Of Ethiop, Ind, Arabia, Persia, Lords ?

(Lusiad, Canto IV, 97, 101, Quillinan.)

A few years later and Portugal was a dependency of Spain.

An analysis of the table showing the number of persons and cattle killed by wild animals and venomous snakes in India during the year 1884, brings out some curious and interesting points. The common opinion that scorpion stings are, though very painful, not really dangerous is by no means borne out, for in Bombay no less than 27 deaths are ascribed to this cause. Again jackals are made responsible for 13 deaths in Bombay and 70 in the North-Western Provinces and Oudh. The total number of persons killed was 22,629 of whom 19,629 fell victims to snake bites, 831 to tigers, 265 to wolves and 229 to

leopards. The number of cattle killed was 49,672 of which tigers are credited with 19,680, leopards with 19,699, wolves with 4,532 and bears with 312. The total number of tigers destroyed was 2,196 and Rupees 66,806 was paid in rewards for their destruction. No rewards were given in Madras for the destruction of snakes but no less than Rupees 1,16,246 was paid for the destruction of wild animals. This was distributed for the killing of 321 tigers, 2,195 leopards, 541 bears, 230 wolves, 715 Hyænas and 25 "other animals." Madras shows the largest number of leopards, hyænas and bears, the North-Western Provinces and Oudh the largest number of wolves and Bengal the largest number of tigers.

Since writing the review of Mr. S. Vethanayagam Pillay's *Story of Prathapa Muthaliar* we have learned that a second edition of the book has just been published by W. Pushpuratha Chettiar, Madras.

Some of our readers may be surprised at our having published Colonel Osborn's articles on the Company's "Investment" and its effects upon India without any comment. Those who have read the Magazine from the beginning are, however, aware that we have all along acted on the principle with which we started:—

"Contributions will accordingly be welcomed from those who have anything to say upon questions on which the awakening mind of India needs direction. Such contributions need not be in agreement with any views that the conductors of the Magazine may be disposed to hold on any of the subjects that may be from time to time discussed. Their only indispensable qualification will be that they are meant in earnest to serve some useful end."

Colonel Osborn's articles have shown one side, and a very important side, of the influence of the Company on India, but there is another and not less important side which has, to a certain extent, been dealt with in some of our other articles but which we would gladly see treated more fully.

We were unable to refer in our last number to the series of Cricket matches held in Madras in January between representative teams from Schools and Colleges throughout the Presidency. The matches were for a valuable trophy presented by the Honorables P. P. Hutchins and F. Brandt and were conducted by the Madras Physical Training and Field Games Association. Six Clubs were represented, three from Madras, two from Bangalore and one from Hyderabad. In the first matches the Bangalore Central College beat the Madras Medical College; the Christian College beat Patcheappa's and the Bangalore L. M. S. High School beat the Hyderabad Madrasa-i-Aliya. The two Bangalore Clubs then played against each other when the L. M. S. High School

was victorious. The final match between this Club and the Christian College Club was played on the Chepauk ground and after a very exciting finish was decided in favour of the latter, which accordingly holds the trophy for the year.

The education of deaf-mutes has been much neglected in India, but in Bombay steps are now being taken to place on a permanent footing, an Institution founded by Bishop Meurin a little more than a year ago for teaching these unfortunate children. We have used the term deaf-mute but not without an inward protest, for it is now well known that most deaf children are also dumb only because they have never been taught to speak. The German system of teaching the deaf to speak and to understand what is said to them is, we suppose, the one in use in Bombay. By this system children are taught lip-reading, *i.e.*, they are taught to recognize spoken words by watching the movements of the speaker's lips, &c. Similarly they are themselves taught to speak by showing them how to place their lips and tongue so as to produce the required sound. Such a system is immeasurably superior to the old one of carrying on all conversation by signs, for even when a child had been taught the sign language it could converse only with others who knew it, but a child taught according to the German system can carry on conversation with any one who speaks with care. We trust the Bombay Institution will be generously supported and that the good example shown there will be followed in other parts of India. The following notice is taken from *The Bombay Catholic Examiner* :—

"The Institution for deaf-mutes founded more than a year since in this city by Bishop Meurin has been recently transferred from its temporary quarters, Medows Street, to a very commodious bungalow on the Grant Road. The premises now occupied are in every respect most suitable for the purposes of the school. There is ample class accommodation for a considerable number of pupils, while there are large airy dormitories, dining-rooms, bath-rooms, &c., and a very spacious compound which can be utilized as a play-ground for the children in recreation time. The situation offers the additional advantage of being within easy reach either by tram or rail. To give development to this most useful work and to organize the means by which the funds necessary for its support may be secured, those who have conducted the Institution hitherto have considered it desirable to place its management in the hands of a Committee of gentlemen who take an interest in its welfare. On Tuesday evening, a preliminary meeting was held at the Institution under the presidency of Bishop Meurin. The Bishop, after having given a brief history of the origin of the Institution, stated the objects of the school, and the principles on which it was proposed to conduct it. . . . . . For the information of the parents and guardians of deaf-mute children, the Committee desire to state that non-Christian deaf-mute children are received as day-scholars and receive instruction in the secular branches of the course taught,

and it is contemplated by the Committee, in connection with representative native gentlemen, to provide for the boarding and care of such pupils.

A pamphlet issued by Messrs. Vest and Co., as a supplement to their *Almanac* contains permanent portraits of the Rev. W. Miller, M. A., LL. D., C. I. E.; H. H. Rama Varma, Maharajah of Travancore; Sir Frederick Sleigh Roberts, Bart, V. C., G. C. B., C. I. E.; and Lord Randolph Churchill. A brief biographical notice of each is also given. The portraits have been prepared in London by one of the photo-mechanical processes now so largely employed, which if it does not give the sharpness or delicate shading of an engraving, still yields pictures which many will be glad to possess.

We have received a copy of the correspondence which has taken place with regard to the opening of an English School, or rather English Class, by the Bombay Government at Manmád, in opposition to a school already established there by the Church Missionary Society. The main facts of the case seem to be as follows. For some years the Church Missionary Society has carried on an Anglo-vernacular School at Manmád to the satisfaction of all concerned, but early in 1884 it was proposed to add an English class to the Local Board School, the cost being defrayed by a native gentleman. The Church Missionary Society protested against this as being contrary to the principles laid down by the Government of India, but, though supported by the Acting Director of Public Instruction, the Bombay Government refused to listen to the protest and permitted the class to be formed. The case was then referred to the Supreme Government by a number of gentlemen connected with Missionary educational work in Bombay, The result has been that, while the Supreme Government considers that the Bombay Government was justified in the course it adopted by the special circumstances of the case, it has taken the opportunity of calling attention to some important points which the Bombay Government seems to have overlooked, and of laying down general principles which are really an admission of nearly all that was claimed. These are summarised in a note by Mr. Squires as follows:—

"(1) That aided institutions, especially those for imparting secondary education, should be preferred to Government institutions.

(2) That Local Board Schools are to be regarded as Government Schools, and that Local Boards are as much bound to encourage and stimulate Aided Schools and private enterprise as either Government or the Educational Department.

(3) That if the English Class opened by Government at Manmád is to be continued, it must be on condition—

(*a*) That low-caste boys are admitted, and

(*b*) That all the expenses of every kind in connexion with the School including the pensionary contribution of the teacher and (presumably) the rent of the School-house should be provided by private contributions.

But (4) That the right solution of the difficulty would be found in arranging that the Board School should be taken over by a Native Committee and turned into a Grant-in-Aid School, an arrangement which (it is added) would be especially appropriate under the circumstances which are shewn to exist at Manmád."

The fifth and final Report of the *General Council on Education in India*, contains a summary of the result of the labours of the Council since its formation six years ago. Since 1879 the number of pupils in schools of all kinds has risen from 1,812,000 to 3,500,000 and "this increase" they state "has been almost entirely through the healthful development of the Schools under the system of Grants-in-aid. Those under the direct management of the Education Department have not materially increased. More than *a million and a half* of the new pupils are in the department of primary instruction, evidencing the fulfilment of the great objects which the Council was formed to accomplish." This increase in the primary department has in no way injured higher education. By far the most important part of the work of the Council was that which led to the appointment of the Education Commission. The Council approved heartily of the recommendations of the Commission, and when these had been accepted by the Indian Government and the Secretary of State nothing remained for the Council, but to see these resolutions carried out in practice. The Committee now consider that

"they have received satisfactory evidence, that such steps have now been taken, both by the Provincial Governments, and by the Viceroy in Council, in acting upon the Resolution of Government as will ensure the recommendations of the Commission being carried out in future."

The various Indian Provinces, with the exception of the North-Western Provinces and Oudh, have already taken some steps towards giving effect to the recommendations, but the chief ground of encouragement, the Committee says, is that they

"have received the most satisfactory assurance, *that means will in future be taken to make sure, that each Local Government in India, has not only brought its rules into harmony with the recommendations of the late Education Commission, but is taking active steps to give practical effect to the Resolution of Government approving of its recommendations.*"

The report concludes with some cautions and recommendations to those engaged in Mission Educational work. They caution them that they cannot expect everything to go smoothly in all parts of India for some time at least and that constant vigilance and wisdom will be required to prevent abuses, and that to successfully carry on the policy now set up united action is an essential condition.

At a meeting of the Members of the General Council held on January 8th, the following resolutions were passed :—

1st—That having considered the reasons submitted by the Committee in

favour of dissolving the Council, they are of opinion, that the great object for which it was formed has been accomplished. . . . .

The Council on education in India cannot dissolve without recording their deep sense of the obligations under which they lie to their Honorary Secretary, the Rev. James Johnston, who has for the last six years given his services to the cause of education in India in connection with the Council.

His patient research, his knowledge of the subject in every detail, and his indefatigable exertions to bring the important questions involved to a practical issue have enabled the council, this day, to report the very satisfactory result of their persistent action in respect to the very material interests which it was their design to secure and promote.

They are fully sensible that Mr. Johnston has his richest reward in the consciousness that all the labour he has expended in this cause has, under God's blessing, resulted in measures which, the Council believe, are fraught with inestimable benefits to the material and spiritual welfare of millions of our fellow-subjects in India ; but they would be wanting in an important part of their duty, which they have great satisfaction in fulfilling, were they to fail in the acknowledgment of the great services which Mr. Johnston has gratuitously rendered to themselves and to India for so long a period—services which they consider worthy of a recognition of a more public character than they have it in their power to accord.

2nd—The council are of opinion that it is of the greatest importance that those interested in Educational Institutions in India, supported by the system of Grants-in-aid, especially Religious Societies, should watch over the development of the Educational system now established, and the application of the rules laid down in the Recommendations of the Education Commission, as approved by the Resolution of the Indian Government.

The Council was not designed to be a permanent institution, and having accomplished its object, the responsibility now devolves on such Societies, and their attention is invited to that part of the following Report, headed, "cautions and recommendations."

4th—That the Council now declare the "General Council on Education in India" to be dissolved, and at the same time express their gratitude to God for the success of their efforts to secure the future extention of education on the lines laid down in the Despatches of 1854 and 1859, which had in view the spread of primary instruction among the masses of the people, and the promotion of the higher education by means of the system of Grants-in-aid.

We heartily congratulate the Council on the successful conclusion of its labours, and we trust it will be long before India forgets the debt which she owes to Mr. Johnston and those who have worked with him.

SCIENCE JOTTINGS.

The honour of knighthood has been conferred on Professor Robert Stawell Ball, LL.D., the distinguished Astronomer-Royal for Ireland.

By the death of Captain Sir Frederick J. O. Evans, R. N. the navy loses one of its ablest scientific members. Entering the navy in 1828 he soon showed his taste for scientific work, and fortunately he had opportunities granted him of gratifying it in connection with surveying and exploring expeditions. Early perceiving the importance of the question of the influence of iron ships on their compasses, he devoted himself to the study of magnetism and in 1855 he became Superintendent of the Compass Department of the Royal Navy, a position in which he did much to make the compass as trustworthy in iron ships as in wooden ones. In 1865 he was appointed Chief Assistant to the Hydrographer and in 1874 be became Hydrographer to the Admiralty. His contributions to magnetic science were many and valuable, and the "Admiralty Manual on Deviations of the Compass" which he compiled in co-operation with Archibald Smith will long remain as a proof of the thoroughness and skill with which his work was done.

The following table shows the mean Meteorological conditions of several stations in different parts of India for the month of March.

Station.	At 10 A. M.			Resultant wind direction of the month and percentage of prevalence.	Wind velocity of the month. Miles per hour.	Rainfall of the month. Inches.
	Barometer. Inches.	Thermometer. F°	Humidity. Percentage of Saturation.			
Delhi	29·940	78·1	40	47 N. 62° W.	3·8	0·77
Allahabad	·939	83·9	36	34 N. 65° W.	2·5	0·43
Silchar	·986	75·5	71	22 S. 60° E.	3·2	7·83
Darjeeling	22·981	51·1	65	44 S. 78° W.	?	2·28
Dacca	29·936	81·1	63	54 S. 23° W.	4·7	2·41
Calcutta	·955	81·8	64	49 S. 32° W.	5·6	1·48
Nagpore	·940	88·4	27	6 N. 20° W.	4·1	0·62
Indore	·958	84·1	21	32 N. 48° W.	3·7	0·02
Jeypore	·964	83·4	34	29 N. 9° W.	6·3	0·20
Kurrachee	·985	79·5	57	56 N. 84° W.	12·0	0·16
Bombay	·979	82·0	66	56 N. 38° W.	11·6	0·00
Poona	·958	85·6	22	42 N. 41° W.	8·4	0·18
Belgaum	·951	85·0	25	8 S. 88° W.	4·3	0·49
Secunderabad ...	·973	86·2	34	25 S. 64° E.	4·7	0·76
Vizagapatam ...	·977	84·2	61	58 S. 45° W.	3·2	0·32
Bellary	·940	88·9	33	22 S. 27° E.	4·6	0·58
Madras	·994	85·8	58	81 S. 50° E.	6·4	0·41
Salem	30·014	86·3	52	34 S. 46° E.	5·8	1·01
Wellington	24·312	69·1	44	65 S. 27° E.	?	2·22
Coimbatore	29·996	83·5	55	53 S. 76° E.	3·3	0·60
Trichinopoly	30·010	86·6	55	50 S. 85° E.	3·9	0·71
Negapatam	29·994	85·9	62	70 S. 61° E.	3·6	0·12
Cochin	·986	85·8	68	44 W.	?	2·26
Mercara	·926	77·0	56	21 N. 69° W.	4·0	1·13
Bangalore	·956	80·7	46	50 S. 22° W.	3·4	0·58
Colombo	·976	83·9	73	51 N. 85° W.	4·8	5·58
Rangoon	·986	84·1	62	54 S. 24° W.	5·2	0·05

Note.—The barometer readings are reduced to 32° F. and, except for Darjeeling and Wellington, are all reduced to sea level.

An important paper on the theory of dew was recently read at the Royal Society of Edinburgh by Mr. J. Aitken. The most important novelty contained in it is a proof that much of the dew which is formed is caused by moisture which rises from the earth so long as the temperature of the ground is above that of the air. If, for instance, a shallow tray be inverted on the ground after sunset it will be found that on almost every occasion moisture collects on the inner surface even when there is no dew on the outside. Similarly if a piece of thin turf be cut from a lawn and carefully weighed at night, replaced on the ground, and then weighed again in the morning, it will be found to have lost weight. Another point which if not altogether novel has at least been lost sight of to a large extent, is that much of the moisture which is seen on grass and other plants is not true dew at all, but moisture exuded from the leaves of the plants.

There was a very interesting discussion at the meeting of the Royal Astronomical Society on January 8th, on celestial photography. A number of photographs were exhibited showing the advance that has recently been made in this department of Astronomy. The most interesting of these were some taken by Messrs. Henry of Paris. One of these showed a new nebula in the Pleiades which has been discovered by this means. It has been photographed several times, but it has not yet been seen with the telescope. Some photographs of Saturn showed all the wonderful details of the rings and markings very perfectly, though the image of the planet formed on the photographic plate was only the 30th of an inch long. The photographs were taken with a 13 inch object glass.

C. M. S.

RECENT PERIODICAL LITERATURE.

In the *Westminister Review* for January, there is a short article on Leslie Stephen's Life of Henry Fawcett, the late Postmaster General. The book, in the opinion of the reviewer is, though displaying occasionally a great deal of quiet enthusiasm for Fawcett, a calm, admiring, judicious and almost judicial record of that great man's life. "There is besides," he says, "a care in detail and a warm glow over every part of this composition which, if it does not command the eye, yet makes for itself a genial home in memory." Few biographies there are that do not contain something interesting and from which some good lessons cannot be learned, but specially interesting and instructive must be a well written life of a man who only lately played a very important part in English politics.

Fawcett appears to have been brought up in an atmosphere of strong political bias, his mother having been the daughter of a Liberal agent and his father a politician of marked Liberal opinions. Early in life he said he would be a Member of Parliament and his prophecy we know was fulfilled. His

school life does not seem to have been at all remarkable, and, although he was for some time co-editor of a school newspaper, he never became a literary man in the strict sense of the word. In his early college days even he showed a contempt for literary studies, and the best efforts of his later years do not stand high from a literary point of view. The same may be said of his speeches in which repetitions are frequent and the expressions very often inadequate to the matter to be conveyed.

He appears to have had a powerful constitution and a keen sense of enjoyment in most kinds of exercise. This together with his strong determination to push his way in spite of difficulties which to most would have seemed insurmountable, no doubt contributed greatly to his success, and enabled him to shew that the prophecy of his youth was no idle dream such as boys sometimes indulge in.

As a means of entering politics as a profession, Fawcett destined himself for the bar, and both Mr. Leslie Stephen and his reviewer seem to think that he would have done well in that profession. The cross-examination made by him as part of his work upon the Indian Committee seems to have been admirably done.

He was Professor of Political Economy at Cambridge for many years, and this Professorship he held till his death. He also wrote a Manual of Political Economy which is often prescribed as a text-book on this subject, but the bent of his mind was towards the practical side of the science and to politics themselves. For the development of this part of his nature he found a field when in 1874 he was made Postmaster General. As we all know, a great many of the additions to the functions of the Post Office were conceived and carried out by him. The reviewer raises the question as to whether it is the best thing for the community that Government should exercise several of the functions assumed in the Post and Telegraph Department, but does not attempt to answer it. He simply mentions that he has much sympathy with the feelings of Fawcett in the matter.

Into his political work Fawcett seems to have thrown much more real humanity than appears to be done in the majority of cases. In his youth he had learned a good deal about the condition of the agricultural labourers near Salisbury, and his political life was regulated by considerations of how he could make the lives of the poor brighter and happier. He was, though blind, a real lover of rural scenery, and firmly believed that the extinction of the not too numerous forests and commons of England would detract considerably from the happiness of a great many of the hard-working poor. On this account he was a very active member of the Commons Preservation Society.

With regard to his official work, nobody who knew it could entertain any other opinion than that he was an excellent official. As the reviewer says:—

"Into all the duties he had to perform he brought what is better than 'Treasury minute,' or rule or precedent—a warm heart, a careful conscience, and a good head. He spared no pains in arriving at the truth; he always looked upon his subordinates as human beings; and any laxity of discipline which, as some stricter officials thought, his conduct gave colour for, was an indication of a vice which leaned so decidedly to virtue's side, that we gladly forgive him. Fawcett had a great capacity for work; and we believe, that, had he been spared, he would in all probability have distinguished himself more as the admintrator of a Department, than as a practical statesman in the long run."

He had a warm, kindly nature without great sensitiveness, and he had not either much breadth of view or of sympathy. These qualities no doubt enabled him to bear with patience the great calamity of his life, and to carry out in spite of it the purpose he had set himself to fulfil. In his domestic life he appears to have been especially happy, and he had many friends both in the upper ranks of society and among the working men. To close in the words of the reviewer:—

"His death was a distinct loss to the public life of England. What could be done to compensate for that loss by a good Life of him has, as we have said, been done by Mr. Leslie Stephen and the good repute of his actions is here preserved for us, and those who are to come after us not only as a pleasant, but as a wholesome lesson."

The *Quarterly* discusses the state of "Burma, Past and Present" in an Article which gives an account of various works which have appeared on that subject chiefly within the last few years. Three of these are from the pen of one whose name is inseparably connected with Burma, Sir Arthur Phayre, whose distinguished career as an administrator and "Soldier-Politician" closed on the 15th of December last. His "*History of Burma*" (1883), his Paper on Burma in *The Journal of the Society of Arts* (1881) and the "*Narrative of the Mission sent to Ava in* 1855," by his Secretary, are the principal contributions to the subject with which his name is associated. The other works commented on are. "*The British Burma Gazetteer*" (Rangoon 1880), Mr. Bayfield's "*Historical Review of the relations between the British Government in India and the Empire of Ava, from the earliest date*" (Ava 1834), "*British Burma and its People*" by Captain Forbes (1878), "*The Burman, His Life and Notions*" by Shway Yoe (1882), and two French works, "*Rapport fait au nom de la Commission chargée d'examiner le Projet de Loi portant approbation de la convention complémentaire de commerce, signée à Paris le* 15 *Janvier* 1885, *entre la France et la Birmanie*," (Paris 1885) and "*Un Francais en Birmanie*" Par le Comte A. Mahé de la Bourdonais (1883).

The Article commences with a history of the early occupations of the Indo-Chinese region, beginning with the Malays, and referring to the influences on the religion, manners, architecture and nomenclature of the country that may be traced to an Indian or Ceylon origin. The passages, however, which readers generally will find most interesting are those which give an account of the Burmese Empire since we came into actual collision with it.

"Burma had swollen to its greatest expansion just before it came in contact with the bayonets of a European power, with the consequent collapse; and it had then probably as great a development as under any of the ancestral monarchs. It occupied a part of the valley of Assam, and had entruded on the British district of Cachar; it embraced the whole basin of the Irawaddy to the sea, and the coast from the borders of Chittagong to Mergui in the Malay Peninsula, a seaboard of upwards of 900 miles. Inland it held as tributaries the Shan States, eastward to the River Mekong, and with claims, at least, beyond. Thus in whole extent from north to south it stretched for little less than 1,100 miles, and from east to west more than half of that. Not that the wealth and population of the country were at all in proportion to this vast area; nor probably were these nearly so great as they had been, during the existence of the empire of Pegu in the 16th Century."

The results of the first war, declared in March 1824, were the ceding of Assam, Aracan and Tenasserim, the payment of one million sterling being also demanded and the giving up of all interference with Cachar and Manipur. One result, however, the victory could not obtain, the breaking of the Burmese haughty spirit, and within twenty years a second war with England was provoked. This occurred in the reign of the Prince of Pagan, son of the insane Tharawadi Prince.

"He had all the worse parts of his father's character, without the excuse of insanity. It was his fortune to provoke the second English War. This originated after the old fashion, in gross extortions and violence practised on English shipmasters at Rangoon and in arrogant contempt of remonstrance. Lord Dalhousie once and again made effort to avoid collision, but rightly demanded an expression of regret and an indemnity—failing these, war. His communications, of a more peremptory kind than Burma had been used to, were met by preparation for war, which hitherto the court had not seriously contemplated."

The expedition was led by General Godwin, who soon was master of Martaban, Rangoon and Bassein, and within eleven months after the first shot was fired Pegu was annexed, with Captain Phayre in civil charge of the Province. The king was overthrown in a rebellion led by his brother, who became King in his stead and reigned till his death in 1878. For a Burmese King he appears to have been exceptionally good. No blood, it is said, was shed by his sanction. But then, if the truth must be told, he seems to have left "the power of life and death in the hands of his minister and thus kept his own conscience clear."

He named one of his sons, the

Prince of Theebau, as his successor who within a few weeks of his accession had his administration stained by the first of those massacres of prisoners of state, including many princes and their families, which have given him a notoriety of late. The victims among the King's relatives were reckoned to be not less than eighty. In 1884 some 300 prisoners were similarly murdered.

"The jail was fired and the prisoners thronging to the gate were there hacked to pieces. No mercy was shown to age or sex; the dead were left unburied for some days; and king Theebau held high revel at court meanwhile."

The Article concludes with an outline of the Burmese attempts at various times to form friendly relations with European Powers, particularly with France, and of the intrigues of various Frenchmen at the Court of Burma. The opinion which the writer holds on the present Burmese difficulty he thus expresses :—

"Nothing short of the conversion of Upper Burma into a British Province seems to us capable of being thought out as a practicable scheme."

Through the labours of philologists and others, a general acquaintance with the public and national life of Assyria has been already for some years formed by the general public. An article in the *Contemporary Review*, entitled the "Babylonians at home," by G. Bertin, presents us however with different, and none the less interesting, information to be gathered from the cuneiform inscriptions. Hitherto the tablets have attracted attention chiefly from their historical value, but there are extant a large number of a more private nature, which however little attention they have hitherto attracted throw considerable light on the inner and more private and personal life of the Babylonians. The oldest documents of this kind hitherto discovered carry us back to about the year 2075 B. C. From that time we have little information down to the fall of the Assyrian Empire. But the chief thing to be noted is that the little information these oldest documents give is practically the same as the later, thus showing the advanced civilisation to which the Assyrians had attained at so early a period.

The tablets of the later period are numerous and varied. They give an account of "sales, exchanges, payments, loans, leases of houses or fields, agreements of marriage, deeds of adoption or gift wills, legal statements, judicial decisions, and many more." The British Museum has secured a number of tablets from different sources relating to the same persons and incidents, by combining which the following story can be gathered throwing light on many Assyrian customs.

"During the reign of Nebuchadnezzar, a Syrian merchant named Benhadad settled in Babylon, and married a Babylonian lady, Buanitum, who brought him as dowry three and a half mana of silver. Benhadad, in consideration, no doubt, of her rank and fortune, associated her with all his transactions, taking her, in fact, as a kind of partner. They bought a house in Borsippa, a suburb of Babylon, and afterwards borrowed on this house two and half mana to increase their trading capital. Benhadad in order to secure to his wife her dowry, took the precaution to settle on her by a deed, the house and field which they had bought with part of it, on condition that the house and the wife's property should after her death, go to their children. Their only issue was a daughter Nupta, whom they married to Benhaddamar, giving her as dowry two mana and ten shekels of silver together with the furniture for a house. At the death of Benhadad, his brother Akabiel took possession of the house, the furniture, and a male slave. Buanitum appealed to the law, and the Magistrates, after examining the documents and hearing the statements of the parties, decided that Akabiel had no claim at all to the property, and that upon clearing the mortgage on the house by paying two and a half mana to the mortgagee, Buanitum should take possession of the property. They decided, nevertheless that according to the arrangement in the deed of gift made by her husband she must settle on Nupta, her daughter, besides the three and a half mana the amount of Buanitum's dowry, her own property and the slave, the whole of which, however she was to retain possession of until her death."

In addition to such customs and laws as are alluded to in this quotation, a number of interesting parti-

culars can be gathered from the tablets on the subject of slavery, commerce, money-lending, &c. Slavery was one of the most important branches of commerce. Money-lending came next. Interest averaged about 20 per cent. per annum.

The article shows how much interesting information might be gathered, if these tablets were thoroughly collated and studied.

In the *Fortnightly* Mr. A. H. L. Fraser gives the results of his own observations on the success of the introduction of the measure for Local Self-Government into the Central Provinces. Though an official himself he is yet able to see how sadly India suffers from officialism:—

"Officialism is one of the, perhaps, necessary evils under which India suffers. Knowing as I do the earnest manner in which the great body of the officers of the Indian services discharge their duty, I am only proud to belong to one of these services. But I not the less truly deplore the officialism of India, which has greatly tended to separate between Government and the people. A very loyal and intelligent native gentleman once remarked to me that three castes were growing up in the place of the many whose power was being destroyed by our civilization, *viz.*, Europeans, native officials and non-officials."

This officialism did much to prevent the development of Self-Government and led to much of the opposition which Lord Ripon had to overcome in introducing his scheme. This opposition is, however, now passing away. The natives accepted the scheme with enthusiasm and many of their best men came forward to carry it out. In the last Administration Report of the Central Provinces it is stated that of the 280 members of District Councils 247 are non-officials, and of the 767 members of Local Boards 709 are non-officials. Of course the chief enthusiasm is shown by the educated native gentlemen, but their enthusiasm has been contageous.

"I do not quite understand the somewhat hostile attitude which some take up towards the educated natives of India. The educated must lead in India as well as elsewhere. They are not the people; but they are an increasingly important section of the people. The spirit of progress and the more intelligent appreciation of the affairs of political and social life are not confined to the educated. The notion of Government is far clearer to the people generally than it used to be. Formerly the ordinary native judged British rule as he found his district officer. That rule was benign or harsh as the district officer was courteous or unkind. Now it is much less so. The acts of Government are more regarded as essential; those of the Collector are often criticised either as in accord with or contrary to the spirit of the Government. This is a most important change. Now, if ever, it behoves the Government of India to do what is manifestly just, and to remove all unnecessary restrictions and anomalies."

He then goes on to explain the working of the old and new district boards. He shows that the former failed for several reasons but mainly because they were in no sense representative either of the various parts of the district or of the people and were in no sense independent. The Chief Commissioner presided at the meetings and it was so well understood that the native members of the Local Fund Committees always agreed to what was proposed that they were often known by the uncomplimentary name of "*Jo hukm*" (whatever is ordered). Under the new act the members of the boards have both independence and responsibility and the result has been the awakening of an active interest in the work of the boards. Here are the facts regarding the Wardha District in which Mr. Fraser was Deputy Commissioner:—

"I have always believed that this scheme would succeed. But I have no hesitation in saying that its success has been even greater than I had anticipated. The Wardha District Council was publicly congratulated by the Chief Commissioner on the work it had done. All that work was its own. I was occasionally asked for advice, and was always regarded in a loyal and friendly way by all the members; but they did their own work. I never had to remonstrate against any of their procedure, nor to find fault with them for carelessness or inattention to business. . . . . . . The representatives chosen both by the village headmen and the non-agricultural classes were as a rule good men, in whom full confidence might be placed . . . . . they were generally men of substance, of position, and of mature years, and all of respectable castes: the pushing dema-

gogue or adventurer was entirely absent. This was found to be the case all over the province I believe."

Self-Government is in its infancy and the efforts of the people need to be encouraged :—

> "At present they are most willing to work, and I have no fear that they will cease to be so if they are treated individually and collectively with consideration and courtesy, and encouraged to make their influence felt. But if they are snubbed or ignored they will cease to take interest in their work, and the best men will stand aloof. The work begun so well will be thus thrown back indefinitely."

Two papers, by Mr. Huxley and by Mr. Henry Drummond, continue the controversy on "Genesis and Nature" in the *Nineteenth Century*.

Mr. Huxley approaches his subject "Mr. Gladstone and Genesis" as a "simple-minded person, wholly devoid of subtelty of intellect," and makes his reply to Mr. Gladstone. It is mainly a restatement of his former article. Mr. Gladstone, he observes, has committed himself to three propositions,—(1) that according to the writer of the Pentateuch the 'water population,' the 'air population,' and the 'land population' of the globe were created successively, in the order named, (2) 'that this has been so affirmed in our time by Natural Science, that it may be taken as a demonstrated conclusion and established fact,' and (3) that the coincidence of the Pentateuch with modern science makes it impossible to avoid the conclusion that either that writer had faculties passing all human experience, or else his knowledge was Divine.

Mr. Huxley joins issue with Mr. Gadstone on his second proposition, disproving which he rightly concludes the third disappears in course. The first important point in Mr. Gladstone's paper which he discusses is

> "Whether reptiles, so far as they are represented by tortoises and the great majority of lizards and snakes, which are land animals, are creeping things in the sense of the Pentateuchal writer or not."

and by a reference to Leviticus, chap. v. 29, 31, he proves that lizards at least were so reckoned. So that here at least is a divergence between Genesis and Natural Science, which does not say that lizards and other reptiles allied to them appear before birds in the record of Geology.

He accuses Mr. Gladstone of shifting his "plea," or rather modifying his statement as to the order which Genesis sets forth, and is as little pleased with the last form of it as with the first. His first ground of objection is that it is really not an order to be found in Genesis, but nevertheless, he proceeds to examine it in detail. A certain sense of humour, however, he says prevents him from undertaking a more elaborate exposition of his views, in the way, as Mr. Gladstone suggested, of a statement of them in the form of a cosmogony. Nor can he discuss the supposed coincidence between Genesis and Science until he has settled what Genesis says and what Science says, and he does not by any means find a consensus among Biblical scholars even on the first words of Genesis; differences rather are abundant and do not disappear as the chapter proceeds.

In concluding he bears a high tribute to Mr. Gladstone's power of finding truth in the "atmosphere of contention," which does not however suit his less robust constitution. Elysium is better and "I beg leave," he says, "to retire thither, not sorry for my experience of the other region —no one should regret experience—but determined not to repeat it, at any rate in reference to the 'plea for Revelation.'"

Mr. Henry Drummond's contribution to the discussion will be read with much interest by all who have been charmed by his *Natural Law in the Spiritual World*. And many who disagree with him in the positions he advances in that work will be disposed to accept much, if not all, that he demands in the interests of Scientific Theology in his article. He rightly states in his opening paragraph that the parties in the present controversy are the interpreters of nature and the interpreters of Genesis, but is careful to point out that Mr. Huxley in his paper has "no single reference to the interpreters of Genesis in the sense in which he uses the term 'the interpreters' in the case of science." He complains of the way in which scientific writers are so ready to seize on any visionary

in theology as a representative of the science—

"whom scientific theology unweariedly repudiates. "To theological science," he continues, "the whole underlying theory of the reconcilers is as exploded as Bathybius. And Mr. Huxley's interference, however much they welcome it in the interest of popular theology, is to them the amusing performance of a layman, the value of which to scientific theology is about the same as would be a refutation of the Ptolemaic astronomy to modern physics."

Mr. Drummond in proceeding to give a brief statement of the case on behalf of Scientific Theology (or what he refers to later on as "Modern Theology") devotes a page or two to a historical sketch of the interpretation of the first Chapters of Genesis, from the time when they were accepted as "a veritable cosmogony," when, before the hypothesis of Laplace was in the field, "the Genesis of the world was left to Moses, and the most mechanical theory of creation—a purely anthropomorphic thing and not really in the sacred page at all—was everywhere accepted."

He then refers to the next period of "compromise and adjustment," with which are associated the names of such able writers as DeLuc, Kurtz, Pye-Smith, Hugh Miller, and Chalmers, whose labours no one can speak of without respect Their work, however, though great and good, did not achieve the deliverance that was looked for. That came from another quarter, from the results of laborious researches in another department of Theological Science, Biblical Criticism, which deals with questions of the age, authorship, literary form, method and aim of the sacred books. It has not changed the Bible but has enabled us to put a clearer and more satisfactory interpretation on it.

"From its standpoint, the Bible has not been made in a day, any more than the earth; nor have its parts been introduced mechanically into the minds of certain men, any more than the cells of their brain. In uttering it they have spoken not as mere automata—the men though inspired were authors. This Bible has not been given independently of time, of place, or of circumstance."

In the remainder of the article it is shewn how in respect of the teaching in the first chapters of Genesis the principles of true Biblical Interpretation are to be applied. In examining these chapters the modern critic finds

"History, poetry . . . . . . but science there is none. Natural objects are, of course, repeatedly referred to, and with unsurpassed sympathy and accuracy of observation; but neither in the intention of any of the innumerable authors nor in the execution of their work is there any direct trace of scientific teaching. Could any one with a historic imagination for a moment expect that there would have been? There was no science then. Scientific questions were not even asked then. . . . . . Mr Huxley is particular to point out to us that the bat and the pterodactyle must be classified under the winged fowl of Genesis, while at a stretch he believes the cockroach might also be included. But we should not wonder if the narrator did not think of this."

Mr. Drummond's reference to George MacDonald's exquisite piece, 'Baby's Catechism,' is to the point.

"Where did you come from, baby dear?
Out of the everywhere into here.

Where did you get your eyes so blue.
Out of the sky as I came through.

. . . .

Where did you get that pearly ear?
God spoke and it came out to hear.

How did they all just come to be you?
God thought about me and so I grew."

Mr. Drummond thus uses it:—

"For its purposes what could be a finer, or even a more true, account of the matter than this? Without a word of literal truth in it, it would convey to the child's mind exactly the right impression. Now conceive of the head nurse banishing it from the nursery as calculated to mislead the children as to the origin of blue eyes. Or imagine the nursery governess who has passed the South Kensington examination in Mr. Huxley's 'Physiology,' informing her pupils that ears never came out at all, and that hearing was really done inside by the fibres of Corti, and the Epethelial arrangements of the maculæ acusticæ. . . . . . . And yet this is precisely what interpreters of Genesis do with the Bible. Genesis is a presentation of one or two great elementary truths to the childhood of the world. . . . . . Nature in Genesis has no link with geology, seeks none, and needs none: man has no link with biology and misses none. What he really needs and really misses—for he can get it nowhere else—Genesis gives him; it links nature and man with their Maker. And this is the one high sense in which Genesis can be said to be scientific."

QUERIES.

D. V. VENKATASAWMY NAIDOO: A PALAMCOTTAH CHRISTIAN.

Will you kindly in your next number tell me what answer to give to a Hindu who says: "We cannot form any notion of a negative till we form a notion of the positive: we cannot form a notion of an invisible God before we have a notion of a visible God; therefore we worship idols."

Our correspondent might very well retort to the effect that, if it be impossible to form a negative notion until we have formed its corresponding positive, equally impossible must it be to form the positive notion until we have formed the negative. The great law of Relativity, *viz.*, that human knowledge is a union of opposites, must tell in the one direction as much as in the other. If then it were impossible, for the reason assigned by the Hindu, to conceive of God as invisible, it would, for the same reason, be impossible to conceive of Him as visible.

Our correspondent might next ask the Hindu how he formed the notion of, say, invisible wind. He doubtless has a notion of wind, and that notion must include invisibility. How then did he come by this notion? Plainly he did so for the reason that wind, despite its invisibility, has other positive qualities and therefore it has forced the fact of its existence upon him by other channels than those of eyesight; and its want of visiblity does not in the least detract from the positiveness of his notion of it as a very real and powerful agent.

Well, apply this reasoning to the case on hand. God, it is true, is invisible and "no man hath seen God at any time" (*John* I, 18). But we are not all eye. We have other faculties and God has other attributes than those of visibility. What then hinders that the fact of his existence should be borne in upon us and a notion of Him formed by us, in ways suited to his nature and our own faculties?

The latter part of the Hindu's reasoning, if it is correctly expressed, is difficult to follow. One does not see any logical connection between the alleged inability to conceive of God as invisible and the worshipping of idols. Idols, whatever they may be, are certainly not God. Even the Hindu will admit this. If so his reasoning literally comes to this: "Since we cannot worship the right thing, we shall worship the wrong." This is hardly a conclusive argument for the worship of idols.

But we wish to be fair, and we shall suppose that what the Hindu really meant was this: "Since it is impossible to form a positive notion of God as an invisible being, and since we cannot worship without some positive notion on which to concentrate our thoughts, therefore we set up an idol, to symbolise God, and we worship God through the idol." Now, this reasoning has a certain plausibility, but we think it is totally inconclusive. We have shown above that it is not impossible to form a positive notion of an invisible God. But even granting that it were necessary or desirable to have some visible object to bring the thought of God more vividly home to us, why choose an idol, of all things in the world, for this purpose? An idol is the work of man, and as a rule it is the likeness of nothing "either in heaven above or on the earth beneath or in the waters under the earth." Why not seek help from the works of God Himself——from those of them that most strikingly suggest the Divine wisdom, power and goodness? The earth which is "full of the goodness of God," the great and wide sea in which "the wonders of the Lord are seen," the heavens which "declare his glory" and the firmament which "showeth his handy-work," the human body so "fearfully and wonderfully made," the mind of man with "thoughts that wander through eternity," the conscience "which magisterially exerts itself and approves or condemns, and which goes on to anticipate a higher and more effectual sentence that shall hereafter second and affirm its own" ——these bear witness for God and help the devout mind to "rise through nature up to nature's God."